

DISCOURSE
OF THE
Latter Day
GLORY,
OF THE
Thousand Years Reign :
To which is added a
Modest Calculation
OF THE
Mystical NUMBERS
IN
Daniel and Revelations.

By JOSEPH PALMER.

LONDON:

Printed and Sold by *J. Marshal* at the Bible in
Newgate Street, and at the Bible in *Grace-*
church Street, 1709.

8/20/151

COURSE

OF THE

GLORY
OF THE
Latter Day

OF THE

Thousand Years Reign



Model Calculation

OF THE

Mystical NUMBERS

IN

Daniel and Revelations

By JOSEPH PALMER

Printed and Sold by J. May at the Bible in
Morgan Street, and at the Bible in Great
Church Street, 1809.

unpardonable Blessing, to know the
Mystery of his Kingdom, in respect
of the Sovereign Reign of his Grace,

in mind over us, and over our Con-
science, into Eternal Life by Jesus
Christ our Lord. **THE EPISTLE**

Mystery for a Man to understand the
Mystery of God's Eternal King-
dom in the World; as all things are,

READER.

of him that shall be all in all, who
shall have all Rule and Authority, and
Power but never be over-ruled.

Christian Reader.

THE Mirror of the Christian's Life, as the
 ensuing Streets, is what the People
of God may lawfully and profit-
ably Study and be Concerned about;

because it relates to the Kingdom of
God, and his Christ, who are Ex-
horting to seek first, or chiefly, the King-
dom of God and his Righteousness;

and as it is God's free Gift, and can
ot

The Epistle to the READER.

unspeakable Blessing, to know the
Mysteries of his Kingdom, in respect
of the Sovereign Reign of his Grace,
in and over us, and over our Con-
cerns, unto Eternal Life, by Jesus
Christ our Lord. So it is no small
Mercy, for a Man to understand the
Mysteries of Gods Providential King-
dom in the World; as all things are,
and shall be over-ruled, for the good
of the Church the Body, and fulness
of him that filleth all in all; who
shall have all Rule and Authority and
Power put under his Feet; that the
compleatness of Redemption brought in
by him, and the Glory of his Kingly
Power with which the Father hath
invested him, may be manifested in
all Nations, and admired in the
World to come for ever. The Mys-
teriousness of the Prophecies of those
Things should not hinder us from the
Study of them, but rather excite us
to

The Epistle to the READER.

to the more Diligence; seeing what-
soever was Wrote afore Time, was
Wrote for our Learning, &c. And
seeing the Blessedness of particular
Members is included in the Blessed-
ness and Prosperity of the whole Body;
the Knowledge of the same must needs
be Comfortable and Profitable to each
one to whom God gives it; and that
according to the degree and proportion
of Knowledge and Faith in these
Things he is pleased to give to every
one. If what I have Wrote of these
Things, may be an Occasion of some
others Studying them more Diligently;
whereby Light, in the Time of Light,
may be the more encreased; and
the expectations of Believers in a
right manner Raised; their Faith
and Hopes confirmed, and Mistakes
either of my own or others, dis-
covered; I shall have my desire, if
so be that Truth and the Kingdom of
A 3 Christ

The Epistle to the R E A D E R.

Christ may be Embraced and Establish-
ed. In the mean time, I desire to
remain a Companion of those that
are Mourning for the Abominations
of the Times, and waiting for the
Salvation of Zion.

J. P.

28 OCT 62

A

A
DISCOURSE
OF THE

Latter Day Glory, &c.

FOrasmuch as the Holy Scriptures speak much of the *Latter Day Glory*, and my Thoughts have been led much that way, I think it may not be amiss to Write something thereof. Many have desired to see one of the Days of the Son of Man, and have not seen it; the Days wherein Christ shall be glorified, and his People delivered, are Days to be desired, Thought often of, and earnestly Prayed for. For in those Times,

A Discourse of

The idols shall be abolished, and the Lord alone exalted, Isa. 2. 17, 18.
 When the Lord shall build up Sion, he shall appear in his glory, Ps. 102. 16. He will appear in the Glory of his Power, therefore the twenty four Elders will then praise God for taking to him his great power to reign, Rev. 11. 17. It will be the Time of the Saints singing Allelujah, saying, the Lord God omnipotent reigneth, Rev. 19. 6. God greatly manifested his Power in the Judgments he brought upon Egypt, and in dividing the Waters of the Sea, to make a way for his Redeemed to pass over; and in giving them Bread from Heaven, and Water out of the Flinty Rock. And so in the Latter Days, God hath said, According to the days of his people coming out of the land of Egypt, he will shew unto them marvellous things. The Nations shall see and be confounded at all their might,
 A A Mic.

Mic
 be
 hig
 out
 bul
 sat
 39
 and
 get
 wil
 ing
 you
 the
 TH
 ly
 Ki
 un
 w
 Ki
 fo
 the
 da
 T
 B
 :
 wo

the Latter Day Glory, &c.

Mic. 7. 15, 16. Gods Power will be manifest in breaking in pieces his high and mighty Enemies throughout the World, in destroying the bullocks with the bulls, and all the fallings of Bashan, Ha. 34. 7. Ezek. 39. 18. The tall cedars of Lebanon, and the oaks of Bashan, must fall together, Zecha. 11. 1, 2, 3. There will at once be the voice of the howling of shepherds, and of the roaring of young lions; because their glory and the pride of Jordan will be spoiled. The Power of God will be abundantly manifest in that Time; when the Kings of the Earth in general, shall unite their Forces against Christ, when he will come to set up his Kingdom in the World; and therefore it is called the Time of gathering them together to the battle of the great day of God Almighty, Rev. 16. 14. That Battel will be at the Time of Babylons destruction, When the Lord shall say, A 5 \ shall

shall bring all nations down into the valley of Jehoshaphat; and there plead with them, and cause them to destroy one another, as he did the Enemies of Jehoshaphat, 2 Chron. 20. 23, 24. Joel 3. 1, 2. For when the great city shall be divided into three parts, the cities of the nations will quickly fall, Rev. 16. 19. As the Enemies of Jehoshaphat did, when they were so divided. And as in the Days of Joshua, the Lord fought for Israel, and cast Hail-stones down upon their Enemies. So there will be Hail-stones again, in a mystical Sense, come down upon the Churches Enemies, at the sounding of the Seventh Trumpet. Rev. 11. 19. Then will be lightnings, and thundrings, and voices, and an earthquake, and great hail. So in the 16th Chapter and last Verse, we are told, that at the pouring forth of the Seventh Vial, There came an exceeding great hail: Now

the Latter Day Prop., &c.

Now would we know what this Hail is ; we may compare these Words with *Ezekiel* 38. 22. where the Destruction of Gog and his Army is spoken of ; which must be in the *latter Days*, as is said in the 16th Verse, in the Time when the Tribes of *Israel* shall again be restored, and compleatly delivered, as the Scope of the place plainly sheweth ; then God will plead against his Enemies, and Rain upon them an overflowing Rain, and great Hail-stones, Fire and Brimstone : Which I suppose is not to be taken in a literal Sense, for such Fire and Brimstone as God Rained upon *Sodom* and *Gomorrhah* ; but in a mystical Sense, for the wrath of God that shall seize upon the Souls of the *Antichristian* Party at that Time, When the Lord shall rain upon the wicked, snares, fire and brimstone, and an horrible tempest, as the *Psal-*
mist

6 *A Discourse of*
mist expresseth it, Ps. 11. 6. There
is a twofold Destruction of the
Enemies of Gods Church, wherein
he will shew his Power at that Day:
The one is, in giving Blood-thirsty
Tyrants and Oppressors, Blood to
drink, because they are worthy:
The other is, in causing false Mini-
sters and *Antichristian* Church, to
feel much of the Nature of that Tor-
ment they must endure for ever.
The first is spoken of, Isa. 34. 2, 3,
4, 5. and 49th and 26th; as also
Ps. 110. 6. Rev. 15. 5, 6. They
have shed the Blood of Prophets
and Saints, and thou hast given
them Blood to drink; for they are
worthy. The latter I think is spoken
of in Isa. 30. 32, 33. *And in battles
of shaking will he fight with it. For
Tophet is ordained of old: yea, for
the king it is prepared, he hath made
it deep and large: the pile thereof is
fire and much wood, the breath of the
Lord*

the Latter Day Glory, &c. 2

Lord like a stream of brimstone doth
kindle it. And in Chap. 66. 23, 24.
When all flesh shall come to worship
God from one Sabbath to another, and
from one new moon to another, (which
most acknowledge to be in the Time
of the latter Day Glory) Then shall
they go forth, and look upon the car-
casses of the men that have transgressed
against God: for their worm shall not
die, and their fire shall not be quenched,
and they shall be an abhorring to
all flesh. And in Rev. 19. 20. These
both (that is the Beast and false Pro-
phet) were cast alive into the lake of
fire: But not the remnant of their
Armies, they were Slain in another
manner. So in Daniel the 7th, the
other Beasts had their Dominion
taken away, but their Lives were
prolonged for a Season and Time;
but because of the great words which
the Horn spake, this fourth Beast
or Monarchy must be slain, and his
Body

Body destroyed, and given to the
 Burning flame; which seems to be
 that fiery stream mentioned in the
 10th Verse, *That issued and came
 forth from before the ancient of days.*
 These Scriptures as I understand
 them, intimate, that there is ano-
 ther kind of Destruction, than what
 hath come upon Gods Enemies in
 former Ages, to come upon a great
 Number of Men, called the Beast
 and false Prophet; as also different
 from what will then come upon the
 World in general; and it will chiefly
 consist in horror of Conscience, and
 terror of Mind: So that this Gene-
 ration of Hypocrites that have sate
 in Zion, or in the Temple of God,
 (where the Apostle tells us the Man
 of Sin should have his Seat) will be
 surprized with fearfulness, Crying
 out, *Who amongst us shall dwell with
 devouring fire? who amongst us shall
 dwell with everlasting burnings?* Isa.

the Latter Day Glory, &c. 9

33, 14. Thus remaining in their Bodies, being thus cast down by the Power of God, under his Wrath, they are said to be cast alive into the Lake of Fire, burning with Brimstone, and so will continue Monuments of Gods sore Displeasure: And because of this exceeding great Plague of Hail will, in their desperation, blaspheme God as Persons in Hell; as it is said they shall, because of the great Plague of Hail; which Hail will, as the Prophet *Isaiah* expresseth it, sweep away the refuge of Lies; and the Hail-stones like the weight of Talents falling upon them, will crush them, and make them desperate and miserable: so that amongst them, will be the greatest resemblance of the Torments of Hell, that ever Mortal Men have seen. And this by the Power of God shall be continued, *the land shall become burning pitch: It shall not be quenched night*

night nor day, the smock thereof shall go up for ever and ever, Isa. 34. 9. 10.

So Rev. 19. 3. Again they said, Allelujab. And her smock rose up for ever and ever.

Them that shall be found worshippers of the Beast of his Image in those Days, shall drink of the wine of the wrath of God, poured out without mixture, into the cup of his indignation; and he tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, Rev. 14.

10. Which seems to point at this particular Punishment, that shall come upon some before the end of the World; and perhaps, may be also pointed at by the treading the Wine-press, and fierceness of the wrath of Almighty God; which the Lord himself will tread, Rev. 14. 20. 19. 18.

Saints shall then go forth, and look upon the Carcases of these Men, and admire the goodness of God to themselves

selves: and Sinners shall see them
and know that the Almighty God
hath done this, and will be astonish-
ed. God will do these things, that
the Heathen may know that he
is the Lord. In the latter Days, this
fierce Anger of the Lord, coming on
the Head of the Wicked like a Whirl-
wind, shall be considered: Jer. 30: 24
But in the next place, God will do
great things for his People, and by
them; and to manifest his Power and
his Glory. And

First, their Number shall be greatly
Encreased, Isa. 60. 4. 5. Lift up
thine eyes round about and see; all they
gather themselves together, they come
to thee, &c. Ver. 5. Then thou shalt
see and flow together, thine heart shall
fear, and be enlarged, because the abun-
dant of the sea shall be converted unto
thee, the furies of the Gentiles shall come
unto thee, v. 8. Who are these that fly as
a cloud, and as the doves to their win-
dows?

damis? So in Ezekiel we read of a Place that shall be for the spreading of Nets, and catching of Fish, as the Fish of the Great Sea exceeding many. Preachers of the Gospel are compared to Fisher-Men, the Gospel is the Net, and Sinners they are the Fishes; and when God shall give such great Success to his Servants in their Ministry, as he then will do, how pleasant will the spreading this Net and the catch these Fishes be? that there shall be great encrease of the number of the Godly in those Times, is also spoken of in Ma. 60. 22. A little one shall become a Thousand, and a small one a strong Nation: I the Lord will hasten it in his time. At the time of Babylons Destruction, there will be heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, saying, Alleluja, for the Lord God Omnipotent Reigneth, Rev. 19. 6. If Men and

Women

Wo
and
fort
visi
of C
inst
hou
Intin
great
Citys
will
2d
will r
the G
it is
shall
the Se
that K
crease
be ex
the Se
ledge
forth
will be

Women generally in great Towns and Citys were Godly, what comfortable living would there be; what visiting of Neighbours, to discourse of Gods Things, would there be; instead of going to Taverns and Ale-houses; and the Scripture seems to Intimate, that in the latter Days the greatest Numbers of People in many Citys, and Towns, and Countrys, will be Godly.

2dly. The Light of Knowledge will then be greatly Encreased among the Godly in all Nations: Therefore it is said, *the Knowledge of the Lord shall cover the Earth as the Waters do the Seas*, Ha. 11. 9. Which signifies, that Knowledge shall spread and encrease in General, and also that it shall be exceeding Deep, as the Waters of the Sea. I doubt not but the Knowledge of the Glory of God, Shining forth both in his Works and Word, will be Abundantly Greater than it is

is. The Light of the Moon shall be as the light of the Sun, and the light of the Sun seven-fold, as the light of the seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Isa. 60. 16. I doubt not but then many Secrets of Nature will be discovered, that have hitherto been kept hid; and many Mysteries in the Holy Scriptures opened, that have as yet been little known.

3dly. There will be then Abundance of the Spirit of God, as a Spirit of Holiness given to his People, They shall call thee the City of the Lord, the Zion of the Holy One of Israel, Isa. 60. 14. In that day there shall be upon the bells of the horses, Holiness to the Lord; the Pots in the Lords house shall be as the Bowls before the Altar. As much as to say, Vessels of more common use shall be as the Vessels of more special and Sacred use: And that

the Latter Day Glor, &c. Is
Saints in general shall be as famous for
Holiness, as some of the Saints that
have been very Eminent in former
Ages, and lesser Vessels shall become
as those that have been more large
for the receiving much of God. Zec.
14. 20. *At the time of the Marriage of
the Lamb, the Lord by his Grace will
help his Wife to make her self ready: and
in a special manner will grant to her that
she shall be Arrayed in fine Linnen, white
and clean, Rev. 19. 7, 8. This Image of
the Word of God will appear so Bright
and Glorious upon the Saints in those
Times, will cause them to be Reve-
renced and Fear'd by their Beholders:
Many of whom will bow down at
their Feet, and acknowledge that
God is amongst them; and doth San-
ctify them, When Holiness shall abun-
dantly shine forth in their Words and
Actions, and in the whole Course of
their Lives. Eze. 37. 28.*

41. The hearts of the Righteous will then be filled with Joy, then shall they draw with Joy Water out of the Wells of Salvation. Isa. 12. 3. The Promises of God are as Wells exceeding deep, and full of living Water, which is drawn by Faith and Hope; and in those Days the Faith and Hope of the Saints will be very Strong and Lively. The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35. 10. They shall then rejoice in Christ Jesus and walk in the Light of God's Countenance: The smiles of his Face will be always Life and Comfort unto them, there will be a more Glorious and constant Enjoyment of God than now is; and therefore it is said, they shall see his Face, and the Tree of Life shall yield its Fruit every Month. Rev. 22. 3. 4. And the Streams of the River

R
n
ma
Re
hi
ha
his
ha
sai
nan
the
the
mor
any
in
hav
stam
their
joyce
Spiri
Rejo
Heav
Faith
as it

the Latter Day Glorv, &c. 817

River of Water of Life will run continually through the new Jerusalem; and make glad the City of God, Pl. 46. 4. Rev. 22. 1. 2. God will not then hide his Face from his People, as he hath done in former Times; I will hide my face no more from them, for I have poured out my Spirit upon them saith the Lord God, Eze. 39. 29. The name of the City shall be from that day, the Lord is there, Chap. 48. 35. Now the Light of Gods Countenance puts more Gladness into the Heart, than any thing in the World, Pl. 4. 7. And in that Day when the Saints shall have it more Abundantly and Constantly, who can conceive how great their Joy and Gladness will be? Rejoyce not saith Christ, that the Evil Spirits are subject unto you, but rather Rejoyce that your Names are written in Heaven; they will be so strong in the Faith of this at that Day, that it will as it were bring Heaven among them whilst

in which they shall dwell on Earth: They will then be so filled with the Spirit, that they will have Joy in the Holy Ghost, unspeakable and full of Glory, 1 Pet. 1. 8.

5th. There will be then more Peace and Love amongst Christians than there is now; Then God will turn to the People a pure language, that they may all call upon the name of the Lord, to serve him with one consent, Zeph. 3.

9. They will then have so much of the Salt of Gods Grace in them, so much of the favour of his Truth, that they will have Peace one with another. Have salt in your selves, and peace one with another, Mark. 9. 50.

As in the Primitive Days the Disciples were with one accord together, and the Multitude of them that believed were of one Heart and one Soul; so it will be in the latter Days when this latter Rain shall come down

the Latter Day Glory, &c. 19

in its Season, this will make the Assembly of the Saints Beautiful, and their Communion very Profitable and Comfortable, Behold, says the Psalmist, how good and how pleasant a thing it is, for Brethren to dwell together in Unity, Ps. 133. It is like the precious ointment, and like the dew of Hermon, it is there that the Lord will Command the Blessing, even life for evermore.

6ly. I think we have Reason to conclude, that many shall then have the Extraordinary Gifts of the Spirit, as the Apostles, and others had in the Primitive Days: I know many are of another Mind, but I shall give some Reasons to shew why I expect such Things, and so leave the Matter to the Consideration of the Judicious Reader.

The first Reason is, because these things were given for Signs to unbelievers; and for a Confirmation of

B

the

the Doctrine which the Apostles Preached, and it seems there will be the same Necessity, of such Signs and Confirmation, when the Gospel shall in the latter Days be Preached among the Heathen in all Nations.

2dly. It seems to me, that there will be as much need of Extraordinary Operations, to bring many Thousands off from an Antichristian State suddenly, as there was in the Primitive Days, to bring many off from Heathenish Idolatry and Superstition.

3dly. It seems evident to me, that those extraordinary Gifts and Operations are called *the Powers of the World to come*, in Heb. 6. 5. Which I suppose is the State of the Church as to come, called the World to come, which in some respects was then begun, and will continue to the Worlds End, to which these Powers do properly belong.

4thly. I think there have been some extraordinary Gifts and Operations

tio
pol
in
rac
som
of
com
and
Acc
The
thin
ord
fed,
ed,
sue
mig
may
hav
Sho
full
the
whe
ed
lize
br

tions in the Ages succeeding the Apostles Times, yea, in our Age, and in our Nation, some have been Miraculously healed: And in Scotland, some have had extraordinary Gifts of Prophecy; as that Book wrote concerning Mr. Bruce, Mr. Welch, and others in Scotland gives a large Account of: The Book is entituled *The fulfilling of the Scriptures*: these things seem to Evidence, that extraordinary Gifts are not absolutely ceased, tho' while Antichrist hath Reigned, they have been in a great measure withheld, that the Scriptures might be fulfilled. Yea, I think we may look upon some Things that have been of late, as drops of that Shower that shall come down plentifully in its Season.

5thly. In all Ages of the World, when God hath Eminently Appeared to Manifest his Glory, and to deliver his People; he hath given to

12 A Concurrence of
some Men extraordinary Gifts and
Success, and so hath made them In-
struments in accomplishing great
Works in their several Generations;
and this being the greatest Apperance
of God to manifest his Glory, and
the time of the greatest deliverance
of his People, that ever was in the
World in general, I think we may
well expect, that some Men shall in
an extraordinary way be Instruments
in Gods Hand for accomplishing the
same.

bibly. The Apostle speaking of
some of those extraordinary Gifts,
saith *they are set in the Church*, 1 Cor.
12. 28. which seems to intimate they
were to abide in this Gospel Dispen-
sation, tho' generally withheld whilst
Antichrist Reigns; I think we may
expect their return at Antichrists fall,
and their continuance till the End of
the World, according to those Words
of the Apostle, Chap. 13. Latter
end

the Latter Day Glory, &c. 13

end, *when that which is perfect is come, then that which is in part shall be done away.* Now that which is perfect will come at the end of the World, and not till then, and consequently that which is in part will not be done away till then. And among these things that are in part and not to be done away, till that which is perfect is come, the Apostle reckons up some extraordinary Gifts, as of Prophecy, Tongues, and the like, 1, Cor. 13. 8. 9. 10. From whence I conclude, that tho' they have been in a great measure withheld for a long time, yet they are not absolutely ceased, but will return in their full Glory in the latter Days.

From whence I infer in the first place, that the great Things that are to be done in the World, for setting up Christs Kingdom, will not be effected by the Wisdom, Might, and Power of the World, but by the Spi-

rit of the Lord: And that a few Unlearned, Poor, and Contemptible Obscure Persons, being raised up, and made extraordinary Instruments in Gods hand, will quickly turn the World upside down, *The stone out of the Mountain without hands, will smite the Image upon its feet, and break it all to pieces,* Dan. 2. 34.

2dly. From hence I infer, that Believers have encouragement to wait upon God in Faith and Prayer, for the extraordinary Teachings and Operations of his Holy Spirit; and as they are Exhorted to Covet earnestly the best Gifts, so there is a possibility of their receiving of them: and some of them may be under some drops of that Shower, that shall come as a plentiful Rain in its Season, and may receive such Gifts that shall be as Tokens of greater, that God will bestow upon them, when the appointed Time shall come.

3dly

gally We may also here write something by way of Caution, to those who are too much led away with new Things. There is need to have a Care we do not run into Enthusiasm, and take up with vain Fancies and Delusions, instead of real Faith. The Devil is quick-sighted, and without doubt oftentimes foresees what God is about to do in the World, and will, as much as he can, counterfeit the same; that where, or when there is a reality in extraordinary Operations of Gods Spirit, it may if possible, be the more slighted: And the Spirits of Devils will, at the pouring forth of the Sixth Vial, come forth working Miracles; that so they may gather the Kings of the Earth and of the whole World, to the Battle of the Great Day of God Almighty; when the Lord will come in his Dispensations as a Thief, upon the greatest part of the Professors of Christianity.

Therefore happy will they be that Watch, and keep their Garments; and at all times keep close to the Rules of the most sure Word of Prophecie, the Holy Scriptures.

716ly. There will at this time be Glorious Resurrections; first, about or near the beginning of it, there will be the Conversion of great Numbers of the Jews. This is called by the Prophet *Ezekiel*, a Resurrection, as in the Prophecie of the dry Bones; *thus saith the Lord, I will open your graves, and cause you to come out of your graves.* Ezek. 37. 11, 12, 13. This will be as Life from the Dead, as the Apostle *Paul* speaks, *Rom. 11. 15.* It will be so in and unto them, and through them to the Gentiles also: for doubtless they will be very Eminent Converts, when they shall be again restored, and brought home to their own Land. Some of them to their own Land, which was Typical; and all that

that
Boo
Lan
Pro
od 2
surre
men
by
who
wha
By t
are
stain
do!
Test
not
are
Dea
of n
over
Mag
with
plea
nistr

the Latter Day Glory, &c. 27

that shall be found Written in the Book, unto the Anti-Typical good Land, that God gave in Figures and Promises to their Fathers.

2dly, There will also be the Resurrection of the Two Witnesses, mentioned in the 11th of Rev. And by the way we may first consider, who these Two Witnesses are, and what is meant by their Death: First, By the Two Witnesses, I suppose we are not to understand the Two Testaments, the Old and New, as some do: for tho' in them there is a full Testimony born for God; yet I cannot see how it can be said, they are overcome and killed, and lye Dead for a certain Time in the Street of the Great City.

2dly, Others think these are the Magistracy and the Ministry, and without doubt they are such that plead for a true Magistracy and Ministry; but I believe Magistrates, with

respect to their Office, are not called Prophets: and I also think, there hath scarcely been a Succession of Godly Magistrates, all the Time of the Beasts Reign, or the 1260 Years: for my part, I believe the Witnesses are the same with the Woman spoken of in the 12th Chapter, and the remnant of her Seed, tho' different Similitudes are made use of. The same Time is spoken of, viz. the 1260 Days; and I suppose, and believe it is evident, that that which is called in the 11th Chapter, a Sackcloth State; is called in the 12th Chapter, the Wilderness State of the Church. And so the Saints and true Ministers, are these Two Witnesses, if I mistake not, and I think they are called Two Witnesses. 1st. Because they bear Testimony, according to Gods Word in general, against all Heathenish Idolatry and Superstition; and also

plead

plead in particular for the Person and Offices of Jesus Christ, since he came in the Flesh ; for which cause they have been Beheaded, (or had their Power scattered) and that for the Witness of Jesus, and for the Word of God, as it is said in *Rev.* 20: 4. 2^{dly}, As Antichrist is held forth in a double Respect, and represented as a Beast, and a Woman riding upon that Beast ; and sometimes called the Beast and false Prophet ; and sometimes the Beast and the Image of the Beast, is spoken of : So the Saints and Ministers, in opposition thereto, are spoken of as of Two Witneses, but in a Sackcloth on Mourning condition ; because they are crushed and kept down, by the twofold Power of Antichrist, the Civil and the Ecclesiastical : by the former, as influenced by the latter ; and by the latter, as supported by the former. 3^{dly}, They seem

to

to be called Two Witnesses, by allusion to the several pairs mentioned in Scripture, as *Moses* and *Aaron*, *Caleb* and *Joshua*, *Elijah* and *Elisha*, *Joshua* and *Zerubabel*, *Haggai* and *Zechariah*; but chiefly, by way of allusion to *Moses* and *Elias*. These were the Two Persons that appeared at Christs Transfiguration, and spake of his Sufferings. 2dly, These were they, who in their Ministrations, when in the World, did bear Witness unto Christ in an Eminent manner. 3dly, In *Moses's* Time, the Waters of the *Egyptians* were turned to Blood: And at *Elias's* Words, Fire came from Heaven, and devoured the Captains and their Fiftys. To these things, I think *John* alludes, when he saith, these Two Witnesses had Power to smite the Earth with all Plagues as often as they will, and to turn Waters into Blood; and that Fire proceeds out of their Mouths

the Latter Day Glor^y, &c. 31
Mouths to devour their Enemies:
The former was indeed Accomplish^d
ed literally; but this latter, in and
upon the Spiritual Egypt, Spiritually
or Myſtically. And as *John* the
Baptist is called *Elias*, because he
came in the Spirit and Power of
Elias: So I think these Two Wit-
nesses, may as well be compared to
Moses and *Elias*, being acted and
assisted by the Power of the same
Spirit; as also, being in some re-
spects, under the like circumstances:
And as the Propheſie of *Elias's* com-
ing, was first fulfilled in and by
John the Baptist; so it seems to me,
from Christs Words, where he saith,
*Elias shall first come and restore all
things*: It shall be more fulfilled in
and by these Witnesses, who will
be abundantly assisted and acted, by
the Power of the same Spirit, as *Elias*
was; and shall turn the Hearts of the
Fathers to the Children, that God
may

may not smite the Earth with a Curse, but that that which is already upon it, may be in a great measure remov'd. *Mala. 4. 6.*

In the next place, these are called Two Olive-Trees; and that (as I think) because the Oil of Gods Spirit and Grace, is in and upon them, who like the Two Sons of Oil or Olive Trees, mentioned *Zeccha. 4. 11, 12.* Empty the golden vessels themselves, through the golden piper, or Ordinances of God; which, through Gods Blessing are the means of the Elects receiving Oil: They are also called Two Candlesticks, to signifie, that they hold forth the True Light of Gods Word in the World, and also perhaps, to let us know, that tho' God had One Candlestick, or National Church under the Law, he hath now divers Congregational Churches under the Gospel Dispensation, called in this place

pla
Th
div
Tw
ken
ver
man
be
Gop
bear
his
a su
ny
Wit
conf
Dea
lie
long
Dea
or su
had
they
their

place Two, as Two as well as Three or Seven, may be put for divers or many. So I think the Two Talents the Man received, spoken of in the Parable, signified divers or many Gifts, tho' not so many as the Five; perhaps they may be also called Two, to signify, that God hath a sufficient Number to bear Witness for his Truth, against his Enemies in all Ages; Two being a sufficient Number to bear Testimony against the Guilty.

2dly, As for the Death of these Witnesses, we have Three things to consider. *1st*, The Nature of their Death. *2dly*, The Place where they lie Dead. *3dly*, The Time, or how long they lie Dead. And *1st*, Their Death cannot be a Corporeal Death, or suffering Martyrdom; for so they had many of them been killed in other Ages, before the putting on their Sackcloth; besides, if it was

a Corporeal Death, it must be a Corporeal Resurrection that follows; but the Scope of the place shews, that another thing is intended. For my part, I think that the taking away the Power of any People, and not suffering them to act in Publick Affairs, as others, is in Scripture Language, and in the Language of Nations, called a killing of them, or a Death in a Political Sense; and such a Death, I think is the Death of the Witnesses, and called in Scripture a Beheading of them, and scattering their Power, and not suffering them to Buy or Sell, because they have not the Mark of the Beast upon them. There is also a Spiritual Death upon these Witnesses, (if I mistake not) which is occasioned by the prevalency of the Spirit, and power of Antichrist; and by the Imposition and Reception of Antichristian Forms and Superstition.

2dly,

2dly, The place where the Wit-
 nesses lie Dead, is called the Street
 of the great City. Now some say,
 that the City is the Roman Empire,
 and the Street is one Kingdom
 therein. And I doubt not but the
 Roman Empire, and the Territories
 of the false Church, is the City;
 but I see no Reason to conclude,
 that the Street of this City, is only
 one Kingdom; in *Isa. 59. 14* it is
 said, *Truth is fallen in the street, and
 equity cannot enter.* Now by Truth be-
 ing fallen in the Street, I think we
 are to understand, that there was no
 regard to Truth; and this was evi-
 denced by the Common and Publick
 Actions of Mankind. Again we
 Read, *That the street of the new
 Jerusalem was pure gold, and the water
 of life was in the midst of the street of
 it.* Which I think cannot have re-
 ference to one particular kingdom
 or place; but it intimates the evidence
 and

and manifestation of that Glory,
 that shall be in the City or Church
 of God every where & So here by
 their lying in the Street of the great
 City, I understand, that in the false
 Church, or ~~Roman~~ Empire, they
 will appear as dead Men, unable to
 do any thing for Christ in
 Publick way: And as any thing that
 is in the Street, is to be taken notice
 of by every Body, so is this, it is
 not a thing acted in one Kingdom
 or corner of the World, but every
 where; and therefore they are taken
 notice of and rejoiced over, not on-
 ly by some People in one Kingdom,
 but also by many of the People, and
 hundreds, and tongues, and nations,
 Rev. 11. 9. ~~and~~ ~~all~~ ~~that~~ ~~see~~
 12. 11. The Time of their lying
 Dead, is called Three Days and a
 half, which some think, is only
 Three Years and a half; but I think
 they are Three Prophetical Years
 thus and

and a
 Mont
 one a
 Prop
 Dead
 Time
 said,
 cloath
 gel. so
 deser
 dition
 Prim
 bear t
 Testi
 ceede
 your
 shoul
 mony
 the Bo
 again
 and k
 called
 cloth
 Holy
 some

the Latter Day Sleep, &c. 87

and a half, or the same with the 42 Months, or 1260 Days; and upon one account I think they are said to Prophecy, and upon another to lie Dead at the same Time, viz. for a Time, Times and half; for as it is said, they shall Prophecy 1260 Days clothed in Sack-cloth; so the Angel seems to turn his speech, and describe their present State and Condition in the Apostles Days, and Primitive Times, when they did bear the most warm and powerful Testimony for God, and Fire proceeded out of their Mouths, to devour their Enemies; and when they should be about to finish this Testimony, the Beast ascending out of the Bottomless Pit, should make War against them, and overcome them and kill them; and that which he called before, a wearing of Sack-cloth, and treading under Foot the Holy City: He afterwards (as I understand)

derstand) calls a lying Dead in the Street of the great City; and that Time which before he called 1260 Days, and 42 Months, I think he now calls Three Days and half; as in the 12th Chapter, that which is first called 1260 Days, is afterwards called a Time, Times and an half. And tho' one would think, that in the 11th Chapter of Revelations, Two different States of the Church are pointed at, by lying Dead and Prophecy: yet, in the 12th Chapter, tho' two different Times seem to be spoken of, because different Phrases are used concerning the Time; it seems Evident, that one and the same State of the Church is represented, and so one and the same Time. For what difference is there betwixt being Fed in the Wilderness, and Nourished in the Wilderness; tho' the one is applied to the 1260 Days, and the other to the Time, Times

Times
my Op
the fo
derstan
the 4
and ha
are, all
wearin
rodde
in the S
all one
out in
ure, d
et for
nd tha
hecy c
illustra
and in
an find
days, c
or the
nd ove
or if so
lled a

Times and half: So that this, in my Opinion, is some Explanation of the former. Whereby we may understand, that the 1260 Days, and the 42 Months, and Time, Times and half, and three Days and half, are all one Time: And that the wearing of Sack-cloth, and being trodden under Foot, and lying Dead in the Street of the great City, are all one thing. For not only here, but in many other places in Scripture, different Similitudes are used to set forth one and the same thing; and that which seems to be a Prophecy of a new matter, is only an Illustration of a former Prophecy: and indeed I cannot see where we can find a Time after the 1260 Days, or 42 Months, are expired, for the Beast to make a Second War, and overcome and kill the Witnesses: or if so, methinks if any Time be called a Time of wearing Sack-cloth, and

and being trodden under Foot, that must be such a Time; and consequently, the Witnesses must keep on their Sack-cloth above 1260 Years; and the Holy City must be trodden under Foot above 42 Months: Yea, the Beast must continue to make War above 42 Months. If he makes a Second War, when the 1260 Days are ended, or when his 42 Months of Reigning (which are Contemporary with the other) are expired. If so, then why is the Time of the Churches Oppression, and of the Beasts Tyranny and Persecution, so often Limited and Bounded in the space of a Time, Times and half 1260 Days, and 42 Months? And as for those, who conclude the last 3 Years and half of the 1260; are the 3 Days and half of the Witnesses lying Dead; they cut off so much Time of the 1260 Days they are to Prophecy, and so contradict

the m
grants
in o
anoth
whic
in be
to, sa
nesses
in Sac
have
Years
the
Dead
single
must
come
yet ha
can se
ately f
thereaf
Right
most
on the
have
the

the Latter Day ~~Clay~~, &c. 41

the Scripture: nor else they must grant, there may be a Prophecy in one respect, and lying Dead in another, at one and the same Time; which is all that I plead for: and if it be granted, it is no contradiction to say, that the Time of the Witnesses lying Dead, and Prophecy in Sack-cloth, is all one; and so they have been Dead many Hundreds of Years: But if any will have it, that the Time of the Witnesses lying Dead, is at last, and is only for a single Years and half: I think they must conclude it is a Time yet to come: for no such Dispensation hath yet happened, nor any Effects (as I can see) so great, as must immediately follow their Resurrection; and therefore if that Interpretation be Right, we must conclude, that the most dismal Time is yet to come upon the Church that ever Christians have seen. And that I cannot agree

with them in the Interpretation of the 3 Days and half; yet I think it is probable, that just before the ending of the 1260 Days, there will be the greatest Scattering of the Power of the Holy People: For when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, Dan. 12. 7. And where there is not outward Persecution, it may be brought to pass by the Prevalency of Antichristian Forms and Superstitions. In the next place, as for the Resurrection of the Witnesses, it seems to consist in a sudden and wonderful turn in the Spirits of many Men: So that those who have been (as Men asleep, and in a Dream, shall now be awake, and act as mighty Men, and as Gyants refreshed with new Wine; and as some of David Worthies did Wonders, when the Spirit of the Lord came suddenly and wonder-

won
these
from
and
Whe
the
their
and
shall
and
shall
Zec.
Killin
Sense
severa
that
Christ
pull d
upon
what
of Go
threate
not, b
Peters

wonderfully upon them. So shall these, when the Spirit of Life from God shall enter into them, and set them upon their Feet: When they shall Arise, doubtless the Fire will proceed afresh out of their Mouths; which shall consume and devour their Enemies: *Then they shall be as a hearth of fire in the wood, and as a torch of fire in a sheaf; and shall devour their Enemies round about,* *Zec. 12. 6.* Which I think is not a Killing them in a Natural or Literal Sense; but a prevailing against their several Governments and Policies, that have been in Opposition to Christs Kingdom. They will also pull down the Judgments of God upon those that are Implacable; and what they, according to the Word of God, in the Spirit of Faith, shall threaten Sinners with; will, I doubt not, be strangely Accomplished, as *Peters* threatning of *Ananias* and *Sap-*

phira was. God will make their Words as Fire, and their Enemies as Wood; and it shall devour them: These Witnesses will then set their Faces as Flints, against all Opposition; they will not be afraid of the Faces of Men; neither shall they regard the Mocks or Threatnings of the Prophane World, or the fine and Eloquent Discourses made against them, by some pretending to Piety, and Men of Fame in the Visible Church: But these Men shall be resolved to promote and carry on the Work of God in the World, whatever it costs them; and tho' for a Time they may go through Good report and Evil report, yet they will Believe for Peace and Glory in the End: And tho' they may be charged with making Rents and Divisions; yet they will see that the Temple must be filled with Smoak, from the Glory of God and from his Power, and that Spiritual Christians

Christ
Carn
Hou
Glor
ed of
as an
Fear
who
Men
down
plishe
Power
Thes
ty Mo
enemi
the
the sa
Saint
of Go
two e
ecute
the ju
will b
pons:

Christians must be separated from the Carnal, before the Glory of the latter House is so much greater than the Glory of the former, as is Prophecy-
ed of. They will then be Terrible as an Army with Banners, and great Fear will fall upon their Enemies; who will then conclude, that these Men will turn the World upside-down; which will quickly be accomplished, tho' not by Might, nor by Power, but by the Spirit of the Lord: These Witnesses will then be as mighty Men, *That shall tread down their enemies as the mire of the Street; and the wicked shall be as ashes under the soles of their feet, Mala. 4. 3.* The Saints will then have the high praises of God in their mouths, and a sharp two edged sword in their hands, to execute judgment upon the heathen; even the judgment written: which I think will be done chiefly by Spiritual weapons: Ps. 149. Thus they will bind

their kings with chains, and their nobles with fetters of iron; viz. by the Awe and Restraint of their Spirits; which shall be effected (if I mistake not) by the Light and Power of the Gospel: So that the kings and high ones of the earth, shall be gathered together as prisoners, and shut up for many days. Kings shall shut their mouths at him: for that which had not been told them, they shall consider, Isa. 52. 15. and Chap. 24. 22, 23. Then the moon shall be confounded, and the sun ashamed; when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously. And Christ smiting the Nations with the Sword of his Mouth, will Rule them with a Rod of Iron: and they being undeceived, shall willingly give Judgment, or the Power of Judging to the Saints, to whom it is due: And the kingdom and dominion, and the greatness of the kingdom under the whole

whole
ple of
7. 2
godly
uy pe
of Go
when
witho
spring
shin
This
of th
teous
will
will
and r
natur
speak
So th
King
ways
sion.
dom
weap

the Latter Day Glory, &c. 47

whole heaven, shall be given to the people of the saints of the most High, Dan. 7. 27. Rev. 20. 4. Then will the godly be as the dew in the midst of many people; ruling over men in the fear of God: as the light of the morning when the sun ariseth; as a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain, 2 Sam. 23. 3. 4. This will indeed be the Golden Age of the World: and when the Righteous shall be in Authority, the Earth will rejoice, as Solomon saith; they will rule according to the Scriptures and right Reason: giving to all their natural Rights and Liberty, to act and speak according to the Word of Truth: So that the Doctrine of the Fifth Kingdom, rightly understood, no ways tends to Rebellion or Oppression. The Saints shall take the Kingdom in a Spiritual way, by Spiritual weapons; and the Nations being

convinced of their former Mistakes and Errors, will give the Power unto the Saints; as it is said, *Judgment was given unto them*, Rev. 20. 3. This the People will do, lest greater Judgments then they had felt before, should come upon them: they being, in a Mystical Sense, *Slain by the sword of him that sits upon the horse: all the fowls will be filled with their flesh*, Rev. 19. 21. Tho' it must be consider'd, that all those things do not immediately follow the Witnesses Resurrection; only a Tenth part of the *Babylonish City* falls first, tho' at the Time of the *Armageddon Battle*, It seems that Destruction will come upon the Enemies of the Church very suddenly, as well as very wonderfully: yet for a Time, after the end of the Time, Times and half, it will be carried on gradually: And therefore it is said, *The judgment shall sit, and they shall take away the little Horns power, to consume*

t
sume
7. 26.
Read
will
pears
wards
3d
Resur
Chapt
say,
alread
Reign
gree
the
some
furre
saalem
begin
Consi
man
beca
them
Tho
the l
bus

sume and destroy it unto the end, Dan. 7. 26. And in the second Chapter we Read, That the Kingdom God will set up in the latter Days, appears at first as a Stone, and afterwards becomes a Mountain.

3dly. There will be also the first Resurrection, spoken of in the 20th Chapter of Revelations. Some indeed say, that this first Resurrection is past already, and this Thousand Years Reign is over; tho' they do not agree amongst themselves concerning the Time of their beginning: For some say, they began at Christs Resurrection; and others say, at *Jerusalems* Destruction: others place the beginning of them, in the Reign of *Constantine* the Great; when the *Roman* Empire, that had been *Pagan*, became *Christian*: But in Answer to them, we may first say, That the Thousand Years Reign, is a Time of the Devils being bound up, that he

should not deceive the Nations: but in that Thousand Years, as counting from any of the Times forementioned, have been the greatest Deceits of Satan; and that both in respect of *Mahometism* and *Popery*, the Mystery of Iniquity, which arose to its height in that Time; and therefore that cannot be the Time of the Thousand Years Reign of the Saints, or of the Devils being bound and shut up, and having a Seal set upon him. *2dly.* Those that shall have a share in this first Resurrection, will receive it as a Reward for their suffering under, and opposing of Antichrist; and therefore it is said, they which had not Worshipped the Beast or his Image, neither had received his Mark in their Foreheads, or in their Hands, Lived and Reigned with Christ One Thousand Years. Now, it is the Work of the Saints, to oppose the Beast and his Image, and

and to
And
ward
yet to
that
Refor
200
them
of the
of the
Evide
I thin
sitting
ment
John
ning
not b
ting
el, a
Saint
first,
not b
Days
Year

and to refuse the receiving his Mark : And this Relurrection being the Reward of this Work, must needs be yet to come; altho' there are some that say, it began at the Time of Reformation from Popery, almost 200 Years ago. But in Answer to them, it may be said, that the sitting of the Judgment, is not till the end of the Time, Times and half; as is Evident from *Daniel* 7. 25. 26. and I think it is also Evident, that their sitting on Thrones, and having Judgment given unto them, spoken of by *John*; which shall be at the beginning of these Thousand Years, and not before, is the same with the sitting of Judgment spoken of by *Daniel*, and Judgment being given to the Saints. So that we are to consider, first, That the Thousand Years cannot begin before the end of the 1260 Days or Years. 2dly. That the 1260 Years could not begin so early, as to

expire about the Year 1517, where they begin these Thousand Years; for then the beginning of them was many Years before the end of the *Pagan Roman Empire*: But its clear from the Scripture, that we must not count any Time of the Reign of the Seven Headed Dragon, whilst the Crowns were upon any of the Seven Heads, into the Time of the Reign of the Ten horned Beast. Besides, those of this Opinion make no difference betwixt Reigning Time, and Suffering Time: For it is well known, that since the Year 1517, the People of God have Suffered as much as they had done for many Ages before: It remains therefore, that the first Resurrection, and the Thousand Years Reign, are yet to come. In the next place, we are to consider the Nature of this Resurrection; and for my part, I believe it is, in some respects, much the same with the

the
ness
for
the
spea
ming
know
put
Corp
why
all k
cause
Beh
know
ing
unde
and
king
derst
the
Holy
from
Pow
tend

the Resurrection of the Two Witnesses; and that the Beheading them for the Witness of Jesus, and for the Word of God, is in many respects the same with the Overcoming and Killing the Witnesses. I know some think this Beheading is put Figuratively for all kinds of Corporeal Death; but I cannot see why Beheading should be put for all kinds of Corporeal Deaths; because so few of the Saints have been Beheaded in a Literal Sense. I know, by the Head, we are according to the Scripture, sometimes to understand Power and Authority; and therefore by Beheading, or taking away the Head, we are to understand a Scattering, or taking away the Power of a People, or of the Holy People; and by a Resurrection from this Death, a reassuming that Power, or receiving of it, is intended. I also think there is something

thing more than this intended by this first Resurrection; which will consist in a State and Condition just opposite to that of the Beast and false Prophet; who shall be cast down in their Souls, under Gods Wrath: But those that shall have a share in the first Resurrection, shall be raised up in their Souls so abundantly, with the Sense of Gods Love, and Discoveries of his Glory, that through his abundance of Grace, and Gift of Righteousness, they shall not only Live, but also Reign in Life, by our Lord Jesus Christ. And as the greatest resemblance of Hell, will be amongst the Antichristian Party at that Day; so the greatest resemblance of Heaven will be amongst the Godly, that ever Mortals have seen. This, perhaps, may be called the first Resurrection; because it will be a raising up Souls to such a Degree of Joy

th
Joy a
genera
raised
Death
the T
them;
beginn
ness,
the la
and I
Glori
think
may b
of th
not o
be fir
Saints
rection
and
52, 5
as the
I thin
they
and n

Joy and Holiness, as the Saints in general in this World, were never raised up unto before. The Second Death will have no Power on them, the Terrors of it will be far from them; and this will be but as the beginning of that Joy and Blessedness, they will have more fully at the last Resurrection, when Soul and Body shall be United and Glorified together for ever. I think it is also likely, that there may be a Resurrection at this Time, of the Bodies of many Saints, tho' not of all, till the Thousand Years be finished. *Many bodies of the Saints did arise after Christs resurrection, and went into the holy City, and appeared unto many, Mat. 27. 52, 53.* And this being spoken of as the effect of Christs Resurrection, I think we have reason to conclude, they were raised to Immortality, and not to be punished again in Dying

ing a Second Time; but that after they had appeared a while on Earth, they ascended into Heaven: So what if Christ will, that a certain number of Martyrs and Sufferers, under Antichrist, shall then be raised before all Saints arise, as well as before all the Wicked arise; and this may be as part of their Reward for Suffering, and another Confirmation of the Glorious Truth of a Corporeal Resurrection; and no ways contrary to the Mystical Resurrection, nor to the Truth of those Scriptures, that speak of the Resurrection of all, both Good and Bad, being at the last Day, and last Hour, &c. For these Texts may have reference to all, that shall then be found in their Graves; not to all that have been in their Graves before the last Day; for after Christ spake these Words, we Read, *That many bodies of the Saints which slept, arose:* And as
 that

that was consistent with these Texts of Scripture, so may the Resurrection of many more, at the beginning of this Thousand Years. I think that this Resurrection is so spoken of, as if more than a Mystical one was intended; and it seems to me by the Living of the rest of the Dead, when the Thousand Years shall be finished, a Corporeal Life and Resurrection is spoken of: and if so, then it is evident, I think, that there is a Bodily Resurrection at the beginning of them, spoken of also. This Interpretation, I think, may be more confirmed by the 12th of Daniel and second Verse, *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.* Now this awaking is at the Time of the last and great Deliverance of the Jews from their Captivity, as is evident from the
first

first *Verse*; but it is not the awaking of all, its only of some: I know *many* is sometimes put for *all*, but never when it is joined with this Particle *of*; as I remember, it is said, *many were made sinners by one Man's disobedience*; which doubtless signifies, that all Mankind were made Sinners: But if it had been said, many of the Children of *Adam* were made Sinners; what would have been inferred from thence, but that all were not made Sinners: So that here it seems plain, that there will be a Resurrection of some before the last and Universal Resurrection; and it seems very evident, that the Time of the Churches deliverance, or the beginning of the Thousand Years, is spoken of by *Daniel* in this place, as well as by *John* in the other. And if this first Resurrection, spoken of by *John*, was of all Saints; why should it thus be spoken

spoke
of a
such
rather
Univ
spoke
rectio
that
in C
Quest
of fo
of th
rectio
exclud
holy i
Resurr
Death
Danie
rising
tempt
may b
some
the sa
doubt

spoken of as the Resurrection only of a certain Number, described by such and such Characters: and not rather as it is elsewhere, when the Universal Resurrection of Saints is spoken of, it is called the Resurrection of the Saints, or of them that sleep in Jesus, and of the Dead in Christ. But here it may be Questioned, why *John* speaks only of some Saints arising, and of none of the Wicked, at this first Resurrection: Nay, he seems wholly to exclude them, in saying, *Blessed and holy is he that hath part in the first Resurrection; for on such, the second Death hath no power.* And yet *Daniel* speaks of some of the Wicked rising to everlasting Shame and Contempt at that Time. To this it may be Answered, first, That tho' some of the Wicked may arise about the same Time; yet, we need not doubt, but the Godly that may then arise,

arise, being properly the Children of the Resurrection, will have the Preeminence, and be raised first in order of Time; and so all of that particular Number will be Blessed. 2dly, We may possibly understand by the rest of the Dead not Living again till the Thousand Years are finished, the generality or greatest part of them: and so notwithstanding a certain Number of the Wicked may be raised much about the same Time as those that arise in the first Resurrection.

3dly, It is not said, Blessed is every one that riseth about this Time, or at this Time; but *blessed and holy is he that hath part in this first Resurrection*: And so by having a part in this Resurrection, we may understand the having a Priviledge therein, or their being raised properly as the Children of this Resurrection, having a Right to arise through

the Latter Day Glory, &c. 61

through Jesus Christ, and that to Everlasting Life: Whereas the others that may awake at this Time, have no such Priviledge or part in this Resurrection; but only shall be brought out of their Graves at this Time, by the Almighty Power of God, to be Monuments in this World, of his Wrath and sore Displeasure, and Objects of everlasting Shame and Contempt; and so share with their Brethren, that were cast alive into the Lake of Fire before the last Day of the World, when the fullness of their Torment and Misery will come. As on the other hand, the Saints that may then be Corporeally raised, may appear a while on Earth, and be often amongst their Brethren, that shall then be so abundantly raised up in their Souls, whilst remaining in their Mortal Bodies; which we have spoken of before, as a thing Prophe-
ed

ed of, or pointed at also in this Discourse of the first Resurrection; and then these risen Saints will after a Time, I think we may conclude, enter into Ultimate Glory, or into Heaven; as the Saints I doubt not did, mentioned in *Mat.* 27. After they had appeared in *Jerusalem*, or the Holy City, unto many. And as Christ also did enter into his Glory, after he had appeared a while on Earth, for the confirming the Truth of his Resurrection; and had Eat and Drank with his Disciples, and spake of the Things of the Kingdom of God: So that it seems there is a Civil or Political, and a Spiritual or Mystical, and a Corporeal Resurrection, spoken of in this place, or pointed at. It is probable, that Christ may also at the time of working these Wonders, and at the time of the *Jews* Conversion, appear Personally in the Heavens,

as he did at St. Pauls Conversion : Who therefore saith, *He was seen last of all by him, as one Born out of due Time* ; for such an Appearance may consist with a Gospel Dispensation, as it did then ; and the expectation of it, or not denying of it, may help some Persons out of some Difficulties, that seem to arise from some Scriptures, that speak of Christs coming, or Appearing at that Time. But I cannot believe that Christ will come Personally, to Abide and Reign on the Earth that Thousand Years ; I shall first lay down some Reasons, to shew why I expect no such Thing ; and secondly, take Notice of the chief Arguments, that I know of, that are, or may be, brought by those that plead for Christs Personal Reign in that Time. The first Reason why I expect no such thing, is, Because at the beginning of this Thousand Years, there is at most, only the Resurrection of

of those Saints that have Lived and Suffered in the Time of Antichrists Reign: But at Christs last Personal coming, Saints, all the Dead in Christ shall then be Raised; them that Sleep in Jesus, God will bring with him: Therefore I conclude, the Personal coming of Christ to the Earth, will not be at that Time, or at least, that he will not be Personally on the Earth that Thousand Years. A second Reason is, Because the Thousand Years will be a Time of Summers and Winters, of Cold and Heat, of Days and Nights, of Seed-time and Harvest, which shall not cease while the World remains, Gen. 8. 22. It seems therefore not likely that the Saints shall all be raised then, and Christ, and they, in their most Glorious Bodies, amongst Mortal Men, whilst they are managing these necessary Affairs of this Mortal Life, in all Nations: Or else, that they shall dwell

on a
not
the
Time
they
Wick
Years
Reaso
for v
Glori
Bodie
his Be
rectio
Glory
that
appea
cende
dies
first R
into C
Glorio
forth
their
think

on a certain Spot of Ground, I know not where; or otherwise abide in the Air in the Peoples sight all that Time; or if they are on the Earth, they must be compassed about by the Wicked at the end of the Thousand Years. And therefore here is a third Reason why I expect no such Thing; for when Christ comes in his most Glorious Body, he will make the Vile Bodies of his Saints not only like to his Body, as it was after his Resurrection, before he entred into his Glory; or like the Bodies of those that went into the Holy City, and appeared unto many, before they Ascended into Heaven, or like the Bodies of those that may Arise in the first Resurrection, before they enter into Glory; but like to his most Glorious Body, and they will shine forth as the Sun in the Kingdom of their Father. How then can we think the Wicked can be capable of
com-

compassing of such Glorious Bodies; or that they would attempt it any sooner, than they would attempt to pull the Sun out of the Firmament.

My fourth Reason is, because *the last enemy that shall be destroyed, is Death*, 1 Cor. 15. 26. Now when all the Saints shall be raised, as the Apostle tells us they will be at the coming of Christ, then shall be brought to pass the saying that is written, *Death is swallowed up in Victory*; in which swallowing up in Victory, consists the destruction of Death: and seeing he asserts, that it shall be the last of all Enemies that shall be destroyed; it cannot be till the last end, as the Apostle saith, or until the Time when the Son shall deliver up the Kingdom to the Father, that God may be *all in all*. So that the Universal Resurrection of all Saints, and Personal coming of Christ cannot be, till all other

othe
dow
Wor
Mag
destr
Years
A
will
of G
Time
37. 2
Jews
and
land,
childr
Davi
prince
glorifi
whil
Affair
tive I
Worl
are no
I wou

other Rule and Authority is put down, and all other Enemies in the World destroyed, even the *Gog* and *Magog* Army; which will not be destroyed till after the Thousand Years.

A Fifth Reason is, because there will be Marrying, and a Succession of Generations of the Godly, at that Time, according to *Ezekiel*, Chap. 37. 25. for he there speaks of the *Jews* last return from their Captivity, and saith, *they shall dwell in the land, they and their children, and childrens children, and Gods servant David, (that is Christ) shall be their prince for ever.* Now what should glorified Bodies do amongst these, whilst they are managing Human Affairs, and performing their relative Duties one to another in this World: and if these glorified Bodies are not amongst them at that Time, I would fain know what they must

D

do

do, or where they must be all that Time.

A Sixth Reason is taken from what shall come to pass at the sounding of the Seventh Trumpet; for then the Kingdoms of this World, will become the Kingdoms of our Lord, and of his Christ. Here are now distinct and many Kingdoms becoming Christs Kingdoms, as its also said in *Daniel* 7th, all Nations, Languages and Tongues shall serve him at that Time: But how can we conceive, that glorified Bodies shall Reign and Govern in many distinct Kingdoms of the World; and if they do not, where will there be room or place for them in the World, seeing all the Kingdoms of the World shall become Christs Kingdoms at that Time. From hence I think it is evident, that the Kingdoms of this World are said to become Christs Kingdoms, as all Affairs shall

shall
Saints
hereto
for a
that T

A S
the C
version
that T
a Clou
Wind
strengt
he hat
Womb
Now
shall co
many
we may
come to
Great R
or in
may co
e Perso
or seeing

the Latter Day Glor^y, &c. 69

shall then be disposed of by the Saints, and not by Wicked Men, as heretofore: so that here is no room for a Kingdom of glorified Saints at that Time.

A Seventh Reason is taken from the Consideration of the great Conversions of Sinners, that shall be at that Time; when they shall flee as a Cloud, and as the Doves to their Windows; and as God will give strength to bring to this Birth, so he hath said, he will not shut this Womb of Conversion in that Time: Now seeing all this Time Sinners shall continually come to God, (as many Scriptures intimate) I think we may well conclude, they shall come to God by Jesus Christ, as their Great High Priest, within the Vail, or in Heaven. And so I think we may conclude, that Christ will not be Personally on Earth at that Time; or seeing he ever lives to make In-

tercession for them that come to God by him, we may conclude, he will not cease to Exercise that other part of his Priestly Office, within the Vail all that Time, and that his Priestly Office shall not cease a Thousand Years before his Kingly Office; and consequently no Personal Reign of Christ on Earth in that Thousand Years.

An Eighth Reason is taken from the Consideration of the Kingdom of Christ, to be set up in the latter Days, as it is first a Stone, and then a Mountain, and yet one and the same in Nature and Kind; because it is the Stone that becomes a Mountain, filling the whole Earth: Now as when it is first cut out without Hands, it is not a Kingdom of glorified Bodies, but there is only a Stone, or small appearance of Christ's Kingdom; so when it is a Mountain, or at its height, I conclude it

is not
becau
sing
quen
Bodie
Christ
A
what
man
Isa. 6
Script
appea
Churc
not C
time th
it; bu
a gre
are to
of Iron
in the
fore n
pected
A T
shall n

is not a Kingdom of glorified Bodies, because it is only the Stone encreasing to a Mountain; and so consequently not a Kingdom of glorified Bodies, nor a Personal Reign of Christ on Earth at that Time.

A Ninth Reason is taken from what is spoken concerning the Woman bringing forth a Man-child, *Isa. 66. 7, 8. Rev. 12. 5.* These Scriptures compared together, it appears, that the Woman is the Church, and that the Man-child is not Christ Personally, nor *Constantine the Great*, as some would have it; but the Seed of the Church, or a great number of Converts, that are to Rule all Nations with a Rod of Iron, and consequently not Saints in their glorified Bodies; and therefore no Person to Reign is to be expected.

A Tenth and last Reason that I shall mention, is taken from the

Consideration of the manner of Christs coming, when at that Time he comes to set up his Kingdom; which is spoken of in *Revelations* 19. where he is represented as coming out of Heaven, riding upon a white Horse, and the Armies in Heaven following him riding upon white Horses, Cloathed in white Linnen, fine and clean. Now if this was a Personal descending of Christ, or a descending in a Literal Sense, I think we should be forced to acknowledge in a Literal Sense, his riding upon a white Horse also, and so likewise of the Armies that follow him. Then what must we say, but that abundance of white Horses shall be Created at that Time, and come next way out of Heaven; which would be very absurd to assert or imagine: But if Christs riding on a white Horse at this Time, must be understood Mystically,

ly, th
comin
that
being
at thi
set u
clude
comin
in th
beside
with
and
Thig
of K
a sha
Moun
stood
a My
think
brigh
the l
As fo
are f

ly, then surely it must be a Mystical coming, as well as a Mystical riding, that must be intended. And this being the manner of Christs coming at this glorious appearing of his, to set up his Kingdom, we may conclude it is a Mystical or Spiritual coming of Christ, that is spoken of in this place, and not a Personal; besides it is said, he was Cloathed with a Vesture dipped in Blood; and on his Vesture and on his Thigh was a Name written, *King of Kings, and Lord of Lords*, and a sharp Sword proceeds out of his Mouth. All which must be understood Mystically; and consequently a Mystical coming of Christ, is (I think) here spoken of; and by the brightness of this coming, I believe the Man of Sin will be destroyed. As for the Arguments of those that are for the Personal Reign, I cannot

see as they will hold, though I know many Worthy and Eminent Men have been of that Opinion; I shall mention some of the Reasons, why they expect a Personal Reign. As first, because they look upon this first Resurrection to be Corporeal, and therefore think Christ will then come Personally: But I think it hath been already proved, that there are only some Saints arise at that Time; but at Christs last Personal coming, all Saints shall be raised: So that this is an Argument against that Opinion, rather than for it. Secondly, they say, Christ shall sit upon the Throne of his Father *David*; and consequently Reign Personally on Earth at that time: But in Answer to this, we may say, that the Priesthood of Christ, is the Anti-Type of the Priesthood of the Sons of *Levi*; and tho' they Exercised their Office on Earth; yet, he Exercises his Office

th
Office
Earth
Kings
Type
and t
yet C
Men
Gove
his La
in th
David
the *J*
sits e
David
Jerusa
is the
expect
that T
then c
7. On
the clo
given
Etc.
may fa

Office in Heaven, whilst Men on Earth have the benefit of it. So the Kingdom of Christ, is the Anti-Type of the Kingdom of *David*; and tho' *David* Reigned on Earth, yet Christ is King in Heaven; whilst Men on Earth are Influenced and Governed by his Kingly Power, and by his Laws and Ordinances: He Reigns in the Spiritual *Israel*, as really as *David* did in the Literal *Israel*, or the *Israel* after the Flesh; and so he sits on the Throne of his Father *David* whilst he is in Heaven, and *Jerusalem*, that is to say the Church, is the Lords Throne. Thirdly, They expect Christs Personal coming at that Time, because its said, *he shall then come in the Clouds*, as in *Daniel 7. One like the son of Man, came with the clouds of Heaven, and there was given him a kingdom and a dominion, &c.* But in Answer to this, we may say, Clouds are variously taken

in Scripture, its said, *Clouds were the dust of his Feet; and the Lord rode upon a Cloud into Egypt, Isa. 19. 1.* So that coming in the Clouds oftentimes signifies no more than the Lords coming forth in his various Dispensations and Providences; and so spoken of by way of allusion to the last and Personal coming of Christ; which shall, in a Literal Sense, be in the Clouds. The *Jews* and the Tribes of the Earth, shall indeed see Christ when he will come Personally in the Clouds at the last Day; and as this they shall see with their Bodily Eyes, so before then they shall see him coming in the Mystical Clouds, or in and amongst those, that shall flee as a Cloud and as the Doves to their Windows; which Clouds will bring the Son of Man near before the Ancient of Days, *Daniel 7. 13.* Or near before his Ancients, before whom he will then Reign

Reign
is a c
confi
or sit
as C
Here
sitting
comin
Fe
then
said,
on th
it m
Feet
said,
and
...d
So li
Mou
is to
tuall
Mou
shall
whi

Reign gloriously, *Isa. 24. 23.* There is a coming of Christ in the Clouds, consistent with his then remaining or sitting at the right Hand of God; as Christ saith in *Mat. 26. 64.* *Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.*

Fourthly, They think Christ shall then Personally come, because its said, *his feet shall stand at that day on the Mount of Olives.* To which it may be Answer'd, that Christs Feet are variously spoken of, its said, *his feet were as pillars of fire; and he set his right foot on the Earth, and his left foot on the Sea, Rev. 10. 2.* So likewise its said, *a Lamb stood on Mount Zion, Rev. 14. 1.* Which is to be taken Mystically or Spiritually; and so likewise may the Mount, on which it is said his Feet shall stand, even as Mount Zion, which was in *Judea*, was the figure of
of

of the Church: So may the Mount of *Olives*, or at least of the Ministers, who are the Two Sons of Oil, or the Two Olive-Trees; and by the cleaving asunder of this Mount, may be meant the going forth of Gospel Ministers, to Preach the Gospel in one place and another; and by the Valley of the Mountains, the room they will shew that there is for all sorts of Sinners to come in; and so multitudes of the *Jews* shall flee to this Valley for Salvation: And if we understand it otherways, I would fain know, how this will agree to the Personal coming of Christ; seeing the cleaving of the Mount, and fleeing to this Valley, is the effect of his standing upon the Mount: whereas its clear from other Scriptures, that before Christ descends to the Earth, the Dead shall be raised, and the Living changed, and all Saints caught up together to meet
Christ

Christ in the Air. Who are these then that shall be left behind to flee to the Valley of the Mountains, after Christ stands upon the Mount of *Olives*?

Fifthly, They think Christ shall then come Personally, because it is said, *he will come as a Thief*; as it is said at the pouring forth of the Sixth Vial, *behold, I come as a Thief, &c.* But we may consider, that Christ often comes as a Thief, in surprizing Dispensations and Providences; and thus he will come upon Nations and Congregations at that Time: and thus he threatened to come upon the Church of *Sardis*, *Rev. 3. 3.* And at this Time, when People shall be looking for Christ in one way, he will come upon them another: and so come as a Thief, suddenly and amazingly.

Sixthly, They think Christ shall then come Personally, because it is said,

said, at that Time the Bridegroom cometh, and a Cry will be made at Midnight; saying, behold the Bridegroom cometh, go ye forth to meet him. But in Answer to this, we may say, that the coming of Christ in his Dispensations, suddenly to discover Hypocrites; and to lead his Spouse into his Banqueting-House, may be called the coming of the Bridegroom: There will at the downfall of *Babylon*, be a Marriage Feast, made for the People of God; from which Hypocrites shall be shut out: and when the Lord takes a great Number of People that were Strangers to him, into Covenant with him, it is in Scripture called a Marriage, and thus it will be Abundantly at the Time of the *Jews* Conversion; and coming in of the Forces of the *Gentiles*.

7thly, Some think Christ shall then come Personally, because it is said,
he

he
at
don
shal
up
the
for
Jud
fore
up
swe
may
as
at
fore
Rei
the
Kin
2
will
as is
say
bless
go

he shall Judge the Quick and Dead at his Appearing, and his Kingdom; and because it is said, Christ shall, when the end comes, deliver up the Kingdom to God; therefore there is in their Opinion, a Time for Christ to appear and Reign, and Judge the Quick and Dead before the End, when he shall deliver up the Kingdom. And first, in Answer to this, we may say that Christ may possibly appear in the Heavens, as he did at St. Pauls Conversion; at that Time as has been hinted before, and so this proves no personal Reign of Christ on Earth, tho' it be the Time of his appearing and his Kingdom.

2dly, We must consider, that Christ will Judge the whole World as King, as is said, Mat. 25. *Then shall the King say to them on his right hand, Come ye blessed, and to them on his left hand, go ye cursed,* And therefore the last
and

and General Judgment is included in the Time of Christs Kingdom, so that no Argument can be taken from hence, to prove the Personal Reign of Christ in that Thousand Years.

8thly, Some think Christ shall then come Personally, because it is said, in *Acts* the 1st. *The same Jesus whom ye have seen go up into heaven, shall so come again in like manner, as ye have seen him go up into heaven.* But in Answer to this, we must say, that all True Christians are agreed in this Matter, that Christ shall again come Personally; only they differ about the Time, and no Time being mentioned in those Words, no Argument can be taken from thence, to prove that Christ shall come Personally at the beginning of the Thousand Years Reign.

9thly, Some think Christ shall then come Personally, because its said *Acts* 3. 19, 20, 21. *When the times*

of
Jes
ceiv
of
The
fres
and
Per
ceiv
A
this
ing
thos
in th
upor
Term
intim
that
ginni
how
vens
until
the V
til, ar
gure

of refreshing shall come, God will send Jesus; and that the Heavens must receive him, till the times of restitution of all things. And they think these Thousand Years are the Times of refreshing and restitution of all things; and therefore Christ shall then come Personally, the Heavens being to receive him no longer.

Answer, We may understand by this Word, until the Times of refreshing and restitution, until the end of those Times, they being spoken of in the Plural Number; for if we look upon them as many Times, as the Term Times in the Plural seems to intimate, then I think it cannot be, that Christ comes at the first, or beginning of those Times, for then how can it be said, That the Heavens receive Christ until these, or until all those Times? I think that the Word *unto*, and the Word *until*, are of the same signification, and

we

we find that the Word *unto* in *Daniel* 8. is unto the end of that number of Days mention'd, as it is said, *The Vision shall be unto 2300 days*; which is unto the end, or last of them: So here I understand *until* the Times of restitution, is *until* the end of them, or until the last and most glorious restitution and renovation of all things; fortho' in some respects, the Thousand Years Reign will be Times of restitution; yet, I suppose, we are not to expect the last and most glorious restitution of all things, until the Universal Resurrection, and full end of this World; and consequently, we are not to expect Christs Personal coming to continue with his People, until then. I think there are several Reasons may be brought to shew, why we are not to expect the full restitution of all things till the last Resurrection, and full end of this World: *First*, Because the

bringing

bringing all Saints to a State of Perfection and Immortality, is one part of the restitution God hath spoken of by his Prophets, which cannot be till after the Thousand Years ; because a great number of the Elect are to be brought in by Converting Grace in the Time of the Thousand Years Reign, and will be in a Mortal State in that Time ; as its said, *they shall dwell in the land, they and their children, and childrens children,* after the last Restoration of the Jews, Ezekiel 37. 25. Therefore the full restitution of all things, will not be till the last end of the World.

Secondly, I think the full restitution of all things, cannot be till the taking away of the Curse that is upon the whole Creation : for the Apostle, in the 8th Chapter of the Epistle to the Romans and 21st Verse, tells us, *The creature it self, or the whole creation, shall be delivered from the bondage of corruption, into the glorious*

rious liberty of the children of God.

Now if the Curse is wholly removed through Christs Redemption, and for the sake of Gods People, at the beginning of the Thousand Years Reign, I would fain know, what shall bring a second Curse upon the Earth at the end of that Time: If the Sins of the Wicked, at the beginning of those Thousand Years, cannot hinder the removing of the Curse; how can it be that their Sins at the end of that Time, can procure the Curse upon the Earth again? And if not, then what is the Reason that the World shall at last be destroyed by Fire? If that destruction is not the Effects of the Curse, for my part I know not what is. From whence I conclude, that the Curse is not removed till it is compleated in the last destruction of the World; and consequently the full restitution of all things cannot be till then. If any
say,

th
say,
the T
on?
neral
sever
same
comp
there
on b
out o
Wor
the A
anoth
Heav
Sense
I thi
Scrip
Psal
the I
beave
shall
be fo
shall
Apo

say, how can there be a Restitution at the Time of the Universal Destruction? I answer, when there was a general Deluge of Water, God preserved several Kinds of Creatures from the same; and will not be at a loss to accomplish his Word: and will, when there shall be a General Destruction by Fire, however he can raise out of the Ashes or Ruins of the Old World, a new one, as some say, out of the Ashes of one *Phoenix* there ariseth another: that there shall be a new Heaven, and a new Earth; in a Literal Sense, at the full end of this World, I think may be proved from several Scriptures, in *Psf. 102.* latter end, the Psalmist is speaking of Gods *laying the Foundation of the earth and the heaven in the beginning: and that they shall wax old as doth a garment; and be folded up like a vesture, and they shall be changed.* Which Words, the Apostle in the first Chapter of the

the Epistle to the *Hebrews*, repeats and applies to this change of the Heavens and Earth that shall be at last, as it must needs be, because the Old Heavens and Earth, which God Created in the Beginning, are spoken of, and of them it is said, they shall be Changed. Now as the Word *Change*, always signifies something new, coming in the room of the old, it is evident from these Words, that in the room of the old Literal Heavens and Earth; we shall in a Literal Sense have a new Heaven and Earth: because of the old, it is said they shall be changed. This is also further confirmed by the Words of the Apostle *Peter*, in his second Epistle and third Chapter, for he is there speaking of the last Destruction of the World by Fire, which was once destroyed by Water; and as the heavens shall pass away with a great noise; and the earth and the works
 shall

shall
 never
 mise,
 earth
 ness.
 sing
 burn
 Earth
 concl
 new
 Seein
 it is
 new
 old;
 so wi
 postle
 Revel
 and a
 and
 And
 Disco
 Deser
 at wh
 and th

shall be burnt up. So he tells us, that nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Now as he speaks of the passing away of the Heavens, and the burning the Works that are in the Earth, in a Literal Sense: so we must conclude, that the new Heavens and new Earth are so spoken of also. Seeing it is a continued Discourse, it is I think very Evident, that the new will come in the room of the old; and as the other were Material, so will these be also. Again the Apostle John, in the 2^{1st} Chapter of Revela. tells us, he saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: And this he saith in his continued Discourse, after he had given us the Description of the general Judgment; at which Time he tells us, the earth and the heaven fled away: and having finished

finished his Description of the general Judgment; he saith he saw a new heaven and a new earth: for the first heaven and the first earth were passed away: So that this being the Reason rendred, why there comes a new Heaven and Earth, because the ~~old~~ were past away; and the first as he tells us past away at the general Judgment and not before, it must needs be, that this new Heavens and Earth is after the general Judgment; some indeed may say, of what use can a new Earth be after the general Judgment? seeing the Wicked shall be all in Hell, and the Saints all in Heaven. I Answer, first seeing it is revealed that it shall be so, we need not doubt but God will find use for it, he will not Create any thing in vain; and tho' we cannot, whilst we are in this present State, tell the particular use, we may content our selves with what God hath revealed in General.

2dly, It is possible that that which shall then be called the new Earth, may be as glorious as are now the visible Heavens, and not unfit for the residence of glorified Saints.

3dly. Tho' the Saints shall dwell in Heaven for ever; yet, we may consider, Heaven as it is a State of Happiness, their ascending and descending will be no more hindrance to their Blessedness, than it is now to the Angels, who always behold Gods Face in Heaven, and yet are continually attending upon, and guarding of the Saints on Earth. The Saints will then have always the perfect knowledge of Heavenly things, and the full enjoyment of God; they will ever be with the Person of Christ, and have Communion one with another, and with the Holy Angels. So that if they, at their pleasure, ascend into the higher Heavens, or descend to the

new Earth, it will be all one; they will always possess the Heavenly and Everlasting Inheritance of Life and Glory.

4thly. It may be proved, that there shall be some Creature, Creatures, abide to all Eternity, besides Men and Angels; and that because Bodies, when they shall be raised, must have Place to be in, and Place is Gods Creature, which therefore must remain for ever. The Place which the Saints shall be in, shall be a glorious Place; and consequently the Beauty and Ornamentments of that Place, are Gods Creatures also, which will abide for Ever: What absurdity is it then, to conceive of a new Earth, excellently Adorn'd, abiding for Ever, any more than to conceive of Heaven, or the new Heaven every way adorn'd, abiding for Ever? Gods Power is the same to uphold and continue

they continue one as the other ; and so God
 and may be manifesting his Glory for
 and Ever one way or another, which
 the Saints will behold and admire
 that for Ever. Besides, seeing Corrup-
 tion came upon the Creatures by
 the Sin of Man, I would fain know
 that whither it should have come at all if
 Man had not Sinned ; or which way
 it shall again come, *when the creature*
shall be delivered from the bondage of
ever corruption, into the glorious liberty of
the sons of God, as the Apostle tells
 and as it shall be. And tho' some Scrip-
 tures look, as if by the new Heaven
 and new Earth, the new Church
 state is spoken of ; yet, we may say,
 that, in respect of the *Latter Day*
Glory, it will indeed, in a mystical
 sense, be a new Heaven and Earth ;
 but this cannot be the full accom-
 plishment of these Prophecies, as
 appears from what hath been said,
 and also from the consideration of

Seed-time and Harvest, remaining all the Thousand Years: *when men will eat their bread in the sweat of their brows*; which is one effect of the Curse: and when the Wicked, dwelling in all parts of the Earth, shall use the Creature; and therefore, in that Time, it cannot be delivered from the Bondage of Corruption, tho' it will not be abused as it is now. And tho' the *latter Day Glory* is spoken of in the 21st and 22^d Chapters of Revelations; yet we are to consider, the *Apostle* continues his Discourse of the General Judgment, and what shall be afterwards, until the 8th Verse of the 21st Chapter; and in the 9th Verse, gives us an account of the beginning of a new Vision, as is evident, because he breaks off from his former Discourse; and then tells us, *of one of the seven Angels coming to him, which had the seven last plagues, and not*

shew

show unto him the new Jerusalem ; and what he then speaks of concerning the new *Jerusalems* descending out of Heaven from God, I believe is to be understood mystically ; and so spoken of by way of allusion to the descending of the Church Triumphant, which he had spoken of in the first part of the *Chapter* ; which will be more according to the Letter, at the full end of this World. It follows therefore, from what hath been said, that the deliverance of the Creature from the Bondage of Corruption, into the glorious Liberty of the Children of God ; and the re-stitution of all things, or the new Heavens and Earth, according to the Letter, shall be at the last and full end of this World, and not before. And consequently the Personal coming of Christ, to remain with his people, we may expect will be then, and not before ; tho' I doubt not,

but the Time of the Thousand Years
 Reign, will be a Time of great out-
 ward Peace, Prosperity, and Plenty :
Then the Lord will make Wars to
cease to the ends of the Earth : and
the Nations shall learn War no more,
 Isa. 2. 4. Then every Man shall sit
 under his own Vine and his own
 Fig tree, *and the Man of the Earth*
shall no more oppress, Ps. 10. 18. He
 shall judge the poor of the People ; he
 shall save the Children of the needy,
 and shall break in pieces the Oppressor :
 Neither will there be such Cheat-
 ing and Defrauding as now ; but
 Righteousness shall run down our
 Streets as a mighty Flood. We may
 also conclude, there will, in those
 Times, be great plenty of the Crea-
 tures, and Excellency of the Fruits
 of the Earth, as its said in Isa. 4. 2.
Now the Land mourns, and the herbs
of every Field oftentimes wither, for
the Iniquity of them that dwell there

in ; and the showers in many places are
 withholden, Jer. 3. 3. Now God
 often, in respect of outward things,
 walks contrary to us, because we
 walk so contrary to him : But then
 when the People of God shall be so
 numerous in all places, and so holy
 and upright as they will be, and
 when through them, there shall be
 a very great Reformation in all parts
 of the World ; we may conclude,
 that the Earth shall yield her increase,
 and God shall bless us ; and all the ends
 of the Earth shall fear him , as the
 Psalmist saith, Ps. 67. 6. In that
 Day, shall God give the rain of thy
 seed that thou shalt sow thee ground
 withall, and bread of the increase of
 the Earth, and it shall be fat and
 plenteous : in that day shall thy Cattle
 feed in large pastures. The Oxen like-
 wise and the young Asses that eare the
 ground, shall eat clean provender, win-
 nowed with the shovel and with the
 fan,

fan, Isa. 30. 23, 24. Which Scriptures will not only be fulfilled in a mystical Sense, but I believe many of them also in a literal Sense: we may conclude that there will be great Plenty and Excellency of the Fruits of the Earth, and very seasonable and pleasant Weather in those Times. From whence we may also infer, that there will not be commonly those Contagious Distempers of Body as now there are; which come in Cities and Towns, because of the abounding of Sin, and which are Naturally caused by the infection of the Air, and unseasonable Weather. I am also apt to think, Men and Women will live to a very great Age in those Times, it may be several Hundreds of Years, as they did in the first Ages of the World: I think the Causes of Weakness and Bodily Distempers, being in a great measure removed, we may

reaso-

reaso
I sup
such
(spea
There
fant
not fi
die a
if he
in Y
Year
Inter
in wh
be ju
that
acco
20, 2
that
as w
nity
Time
those
of th
13

reasonably expect such a thing; and I suppose the Prophet *Isaiah* favours such an Opinion, when he saith, (speaking of the new *Jerusalem* State) *There shall be no more thence an Infant of days, nor an old Man that hath not filled his days; for the Child shall die an hundred Years old.* It seems as if he should be counted but a Child in Years that is but an Hundred Years Old. I know there are other Interpretations of these Words; but in whatever mystical Sense they may be justly taken, it doth not follow that they must not be fulfilled also according to the Letter, *Isa. 65. 20, 21, 22.* So that if we consider that outward Peace and Prosperity, as well as that inward Joy and Serenity of Mind, that shall be in those Times; I think we may fitly apply those Words in the second Chapter of the *Song of Solomon*, and 11, 12, 13 Verses; *Lo the winter is past, and*

A Discourse of

the rain is over, and gone. The flowers appear on the Earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. But before these glorious Times come in, we must expect the most dismal distressing Times that ever were in the World: It hath been Gods usual way, before he hath wrought a great deliverance for his People, to bring them into great Straits and Difficulties; and so it will be now, because of the general distress of Nations more than heretofore; and therefore its said, *Daniel 12. 1. There shall be a time of trouble, such as never was since there was a nation, unto that same time: and at that time thy people shall be delivered, &c.* And in *Revelations 16*, latter end,

the Latter Day Glory, &c. 101

end, its said at the pouring forth of the Seventh Vial, *there was an earthquake, such as was not since Men were on Earth, so mighty an earthquake, and so great*; the effect of which, will be the dividing of the great City into three Parts, and the falling of the Cities (or the strength) of the Nations. It is said also by Christ, *that then there shall be distress of Nations, with perplexity, the sea and the waves roaring; and mens hearts failing them for fear, looking after the things that are coming on the Earth: when the powers of Heaven shall be shaken,* Luke 21. 26. It seems Evident, that at that Time the sixth Seal will be opened, which is the last but one, and must be opened just before the Sealing a certain number of the Twelve Tribes of Israel; for tho' many think, the Seven Seals were all opened, before any of the Seven Trumpets were Sounded.

Sounded. It seems unto me, that the Vision of the Seven Seals, is of what should come to pass till the End of the World, as well as that of the Seven Trumpets; only in these two, the same Things for Substance are differently represented. When the Sixth Seal shall be opened, Vengeance will come *on them that dwell on the earth; for the Blood they and their forefathers have shed: which Vengeance, the souls under the Altar are now crying to God for, Rev. 6, 9. 10.* that which will come to pass at the opening of the Sixth Seal, will be Dreadful; as you may see in the *13th, 14th, and 15th Verses of this 6th Chapter,* and agrees to what is Prophefied of by *Isaiah Chap. 34. 4th, and 5th, Verses.* *When all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down as when the*
leaf

the
 leaf
 a fall
 sword
 hold
 and
 ment
 the
 recon
 on.
 is ca
 the
 thron
 judg
 the p
 woun
 And
 Wra
 not
 Wor
 take
 Eart
 shal
 wrat
 stan

leaf falleth off from the vine, and as a falling fig from the fig tree, for gods sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment. And this will be the day of the Lords vengeance, and the year of recompences for the controversie of Zion. As its said in the 8th Verse, it is called in the 110 Ps. The day of the Lords wrath, when he will strike through kings. And it is said, he shall judge among the heathen; he shall fill the places with the dead bodies: he shall wound the heads over many countreys. And this will be in the Day of his Wrath, which in this place doth not point at the last Day of the World: but at that Time (if I mistake not,) when the Kings of the Earth, and great ones in general shall cry out, the great day of his wrath is come; and who shall be able to stand: which will be at the opening of

of the Sixth Seal, which cannot be at the end of the World, because afterwards, the Twelve Thousands of the Tribes of *Israel* are to be Sealed; and the Seventh Seal to be opened, but it plainly points at a Time, when *Babylon* shall be destroyed; and the *Jews* restored. At which Time, *Ezekiel* also tells us, God will plead against *Gog*, and his Army with pestilence and blood: &c. And he will send upon *Magog*, and on them that dwell carelessly in the Isles, a fire and they shall know that he is the Lord. *Eze.* 38. 21, 22. and 39, 6. So that here are great Destructions will be by the Pestilence and Sword; and also by Intestine Divisions, which seems to be meant by the Fire God will send upon *Magog*, and them that dwell carelessly in the Isles. And I think it is further confirm'd, by the Words of the Prophet *Zechariah*, speaking of those Times, *Zech.* 14, 13. A great

great
amor
ever
and
handa
very
the
stru
Pest
prof
upon
mo
to p
fion
ftic
also
and
win
then
So
fort
litt
in
tho

great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour; and his hand shall rise up against the hand of his neighbour. So that it seems very probable, that there will be in the World in general, great Destructions by Fire and Sword, by Pestilence and Famine; and amongst professed Christians, great divisions upon the account of Religion, until most Sects in *Christendom* are broken to pieces; that out of these Confusions, there may timely arise a mystical new Heaven and Earth. We also read of a sign in Heaven, great and marvellous, the seven Angels having the seven last plagues; for in them is filled up the wrath of God. So that when they shall be poured forth, it seems as if there would be little else but Confusion and Distress in the World: and tho' God by those things, will make way for the great

great deliverance of his People; yet it may be those, who have no more than Reason, will conclude God is about to destroy his People; because the effects of the Vials will abundantly enrage their Enemies; and they who have Faith, may cry unto God, it is probable, as *Moses* did, saying, *Thou hast not delivered thy People at all*, *Exod. 5. 23.* That the seven Vials are yet to be poured forth, seems evident to me, because they are called the Seven last Plagues, and because its said at the coming forth of the Angels, *That the Temple of the Tabernacle of the Testimony in Heaven, was opened:* Which I think is the same with the open and plain and powerful Testimony, that shall be born by the Witnesses after their Resurrection; and also, because its said, at that time *the Temple shall be filled with smoke, from the glory of God and from*
his

his
plac
the
it b
Wh
tell
be c
of
said
not
seas
resp
wh
and
put
was
to J
Serv
com
wer
wer
the
wer
of m

his power, &c. But in the next place, some may say, when shall these Times be, or how long shall it be to the end of these Wonders? Which is a Question the Prophet tells us, The Saints should put, and be concerned about towards the end of these Times: And tho' it was said to the Disciples, *Acts 1. it is not for you to know the times and the seasons.* It may, I think, chiefly respect their Persons in general, to whom Christ spake these Words; and after this the Father, who hath put these things in his own Power, was pleased to give a Revelation to Jesus Christ, to shew unto his Servants Things which were to come to pass; tho' these Things were Sealed for a time, yet they were to be opened at the Time of the end: the mystical Numbers were not wrote in vain: the Time of mystical *Babylons* Reign and Tyranny

ranny is as really set, as the Time of literal *Babylons* was; *Daniel* understood by Books, the number of Years then spoken of: And so may Men now, through Gods Blessing upon their Endeavours, understand something of the Time; tho' I think it is not well, positively to assert, that *Babylon* shall fall in such a Year: for not only Chronologers differ in their Account of the Time when several remarkable things happened in the World, that may be as the Marks for us to go by, for the beginning of particular Numbers; but it is also a Question, whether those Days (taking a Day for a Year) are to be counted for Solar or Lunar Years, or between both, viz. 360 Days for a Year; which was an Ancient way of Account, and seems to be pointed at in the 11th of *Revelations*; because 1260 Days are called 42 Months: Besides, there-

there will be some Time for the consuming and destroying the Power of the little *Horn*, after the sitting of the Judgment; and the Tenth part of the City will fall first. Therefore when any write of *Babylons* Fall being in such or such a Year, they would do well to tell us, whether they mean the first beginning of it, or whether they think *Babylon* shall be compleatly destroyed in one Year, after the destruction of it begins; however, seeing broken Numbers of this length, which the mystical Numbers are of, must needs be definite Numbers; and the Things that were to happen at the Time of the beginning of those Numbers, are so Noted, that it is well known they were near about such and such a Time: I think we may have so much Knowledge of the Times, as to guess in what Age the fall of *Babylon*

Iron will be. I shall therefore lay down some Reasons to shew, why I think it will be in the present Age; and I hope I shall be so Modest in my Calculations, that none may justly blame me, if I should fail in my Account.

And *First*, I think it will be granted by most, who consider these Prophecies, that the last part of the *Image*, spoken of in the second of *Daniel*, is the Antichristian State, even the Feet and Toes, that were part of *Iron* and part of *Clay*: therefore when the Fourth Kingdom ceased to be any longer wholly *Iron* or *Roman*, and became mixed with other People, called *Clay*, I think we may, according to the Holy Scriptures, conclude the Feet and Toes of the *Image* were in being; which is the same with the little *Horn*, spoken of in the 7th of *Daniel*, that is to continue a Time, Times.

Tim
spok
to
was
470
480
I ha
tion
been
The
Tim
to it
Tim
Vand
their
rem
men
part
or p
othe
Tim
but
or th
in t

Times and half; and with the *Beast*, spoken of in *Revelations* 13. who is to continue 42 Months; that this was brought to pass, about the Year 470, or between that and the Year 480, is agreed on by all History that I have seen, or that hath been mentioned by many others that have been well vers'd in History, *viz.* The *Roman Empire* ceased about that Time, in *Agustulus* that was raised to its Glory by *Agustus*. Since that Time the *Goths*, and *Huns*, and *Vandals*, have had the Civil Power in their Hands, and the Power of *Rome* remains in the Ecclesiastical Government. Thus making up a State, partly of *Iron*, and partly of *Clay*; or partly of *Roman*, and partly of other People. I know most fix the Time of this, about the Year 476. but we must consider, the last two or three *Emperors* were of no Note in the World: and that it is very likely

likely the beginning of the 1260 Days, may be taken from that *Decad* of Years in which the *Empire* ceased, *viz.* 470. From which Time, there hath been a State partly of *Iron*, and partly of *Clay*, and partly of *Roman*, and partly of other People; from whence if we account 1260 Days or Years, for a Day is to be taken for a Year in Scripture Prophecies; as appears from the Consideration of the seventy Weeks, and many other Things, then they will Expire about the Year 1730.

2dly The Apostle *Paul* I think Confirms this in 2 *Thes.* Chap 2. where he saith, *ye know what withholdeth, that be, viz. Antichrist might be revealed in his time.* Now that Power that he speaks of, that did then let or hinder *Antichrist* coming forth in his Kingdom; and that would let till he should be taken out of the way. I think, and so do many

many others, could be no other than the Civil *Roman* Power or *Roman* Empire; and therefore from the Time of the Cessation of that Power or Empire, I think we must compute the Time of *Antichrists* Reign, or the 1260 Years, and so they will Expire about the Year 1730.

3dly. From the Description of the Beast in the 17th of Rev. I think this way of counting is confirmed, it is said, *they shall wonder who dwell on the earth, when they behold the beast that was, and is not, and yet is.* Which I can understand no other ways than thus, the Kingdom that was *Iron*, and is not *Iron*, and yet is *Iron*; or that was *Roman*, and is not *Roman*, and yet is *Roman*; and so it may be truly said of this Kingdom, ever since the Cessation of the *Western Roman* Empire, which was a *Roman* Power, but hath not been so since the End of that Empire for:
the

the *Goths*, and then the *Lombards*, and afterwards the Emperors of *Germany*, together with the *Kings* of *France* and *Spain*; and other Nations have had the Civil Power in their Hands, the Crowns being taken off from the Seven Heads of the *Dragon*, and put upon the Ten Horns of the *Beast*; and yet it is a *Roman* Power still, as it hath been Exercised by the Bishop of *Rome* in an Ecclesiastical way, ever since that Time. There hath been no Head of the Fourth Monarchy, (as I know of) that appeared in the World since that Time; but only that which is the Eighth, and of the Seven, and goeth into Perdition: The Eastern *Roman* Empire being but as one of the Horns all that Time, from the Cessation of the Western *Roman* Empire, till about the Year 1453. when the *Turks* took *Constantinople*: So that
 seeing

seeing
 cease
 the
 Exer
 Exer
 the
 in th
 part
 evid
 Days
 will

4
 the
 Eagle
 Wild
 he ba
 to sh
 seeing
 but
 Eagle
 seems
 Roma
 the
 after

seeing the Western Roman Empire ceased about the Year 470; and the Power of Rome, that hath been Exercised since then, hath been Exercised in an Ecclesiastical way; the Civil Power since then, residing in the Ten Horns, or in the Clayie part of the Image, I think it is evident, we are to count the 1260 Days from thence; and so they will expire about the Year 1730.

4thly. Its said *there were given to the Woman two wings of a great Eagle, that she might flee into the WilderNESS.* Now tho' God said, *he bare his People on Eagles wings, to shew his care and protection;* yet, seeing it is not so expressed here, but its said *two wings of a great Eagle were given to the Woman.* It seems that the great Eagle is the Roman Empire, and the Two Wings the Empires of East and West, after it became Christian: by which

F

means

means the Church had some help, tho' she went into a Wilderness State: The Eagle was the Ensign of the *Roman* Empire; which makes this Interpretation the more clear: And if this be right, then, when the Western *Roman* Empire ceased, the Church had no longer Two Wings; and so could not, according to the Metaphor, be any longer a fleeing to her place, any more than a Bird can flee with one Wing: And so we may conclude, that ever since the cessation of the Western *Roman* Empire, the Church hath been in her place in the Wilderness. Now tho' counting from the Year 470 or 471, (the beginning of the Decade of Years, in which the *Roman* Empire fully ceased) these Numbers will expire about the Year 1730 or 1731; yet if we reckon these 42 Months, according to the Course of the Moon, then

th
then
Two
42 L
bout
count
will
or if
360
seems
count
here,
Mont
then
Years
expire
must
which
ing th
me,
shorte
when
to the
may e
downf

the Latter Day Glory, &c. 117

then they will expire Twenty or Twenty One Years sooner: for in 42 Lunar Months, there are just about 1239 or 1240 Days; and so counting from 470 or 471, they will expire about the Year 1710: or if we count 1260 Years, at 360 Days to the Year, which it seems was an Antient way of counting, and is I think pointed at here, because 1260 are called 42 Months, or a Time, Times and half; then they make but 1242 full Solar Years, or thereabouts; and so will expire about the Year 1712. It must be Time that will discover which is the rightest way of counting these Numbers: but it seems to me, there may be a longer and shorter way of counting them; and when they shall expire, according to the shortest way of counting, we may expect the beginning of *Babels* downfall; and when they shall

F 2

expire,

expire, according to the longest way of Account, we may expect Destructions more generally will come on the Enemies of the Church: I do not therefore fix on the Day or Hour, or certain Year, of *Babylons* Destruction; but I believe there will be some Years spent in taking away and consuming the Power of the *little Horn*: yet, I think we may from these Considerations, have some knowledge of the Times, and rejoice in the Thoughts of *Babylons* downfall, being certainly very near, tho' the Things that must make way for it, may for a Time be very Terrible.

Again, there are the Numbers of Days mentioned in the 12th of *Daniel*, to be consider'd, viz. 1290 Days, and 1335; the beginning of those Numbers was at the taking away the Daily Sacrifice, and
 setting

setti
 solat
 the
 for
 the
 ken
 in
 whic
 tains
 Dest
 the
 ing
 Emp
 of
 (as
 ther
 afflic
 seem
 whic
 and
 had
 Offer
 Bani
 had

setting up the Abomination of Desolation; which was, I think, at the Destruction of the Jewish State: for Christ saith, *when ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the Holy place, then let them which be in Judæa, flee to the Mountains, &c.* The beginning of that Destruction, was when *Titus* took the City *Jerusalem*; the completing of it was in the Time of the Emperor *Adrian*, about the Year of our Lord 135. For the *Jews* (as *Mr. Mede* saith) say, that neither *Nebuchadnezzar*, nor *Titus*, afflicted them as *Adrian* did. This seems to be the end of the War, which was to be betwixt the *Jews* and *Gentiles*, with a Flood: They had now no longer opportunity to Offer Sacrifice, for they were all Banished from their Land, as they had not been before: and at this

Time *Adrian* set up an Idol to *Jupiter*, where the Temple of God had been; which may very well be called the Abomination making Desolate, because it was the Occasion of the *Jews* last Rebellion against the *Romans*; which Rebellion was the cause of their last and greatest Desolation; many Hundreds of Thousands (according to Histories) being Slain at that Time. The Author of the Book *Juchasin* (as Mr. *Mede* tells us) writeth, 'that *Adrian* Slaughter'd in this 'War, more than twice so many ' *Jews* as came out of *Egypt*; and 'the rest were led away Captive 'into all Nations, according to 'Christ's Prediction. So that this seems to be the most grievous Fit of all that unheard of Tribulation, which our Lord foretold should come upon the *Jews*. Now from hence I think it is evident, we are
to

to co
of L
the
and
desol
and
plyed
24.
ing
and
of D
the a
of by
in t
whic
tains
Abo
not
stitio
Chu
beca
Chap
that
and

to count these Numbers in the 12th of *Daniel*, because its said, *from the taking away the daily sacrifice, and setting up the abomination of desolation, shall be so many days;* and because it is so expressly applyed unto this by Christ in *Mat.* 24. *Mark* 13. where he is speaking of this Desolation of the *Jews*, and mentions this very Prophecy of *Daniel*, saying, *when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the Holy place, then let them which be in Judæa, flee to the Mountains, &c.* This setting up the Abomination of Desolation, cannot relate to Antichristian Superstitions brought into the Christian Church, as some would have it; because we Read in the 11th Chapter of *Daniel*, *that the King that should do this, should return and come toward the South to do it.*

Which may be taken for those Southern Parts of the World where *Judea* is, and not for those Western Parts, where Antichristian Abominations have been chiefly set up; and seeing Christ so expressly applys it to what should be done in *Judea*, I think it is very evident, these Numbers did begin at the *Jewish* Desolation, (that is at the Time of compleating the same) and that we cannot count them from any other Time: so that they must not be counted as many have counted them, *viz.* 1290, and then Forty Five more, to make them in all 1335, for many more than so are passed away already; and it seems there is but one way more to Number them, which I believe is right, and that is, to reckon them wholly as Two different Numbers, and so add to the 1290, 1335; which are in all

all 2
Year
cord
tion
they
and
inclu
coun
quer
begi
Year
they
1760
Dev
Tho
at th
niel
seem
was
end
have
Thre
Year
126

all 2625; which added to the Year of our Lord 135, (when according to Histories, the Abomination of Desolation was set up) they will reach to the Year 2760, and then the Thousand Years are included in them, as they are counted at full length; and consequently the Thousand Years must begin, at the farthest, about the Year 1760: and it seems to me they may begin so long before 1760, as the little Season, of the Devils being loosed after the Thousand Years may be; because at the full end of the Days, *Daniel* shall stand in his Lot; which seems to be his Resurrection, he was to go away and rest till the end of these days. However, we have in these Two Numbers, Three distinct Numbers, *viz.* 365 Years, a Prophetical Year, and 1260 Years the Time of the Beasts

Reign, and One Thousand Years the Time of the Saints Reign ; for these put together, make just 1290, and 1335 Years, that is in all 2625 : But then we must not suppose, that the 365 Years, or Prophetical Years, did all run out before the 1260 Year began ; because then, when the 1260 Years of the Beasts Reign, and the Thousand Years of the Saints Reign shall be expired, there would be no Time for the looseing the Devil at last, *Daniels* Numbers being compleated : - Therefore it seems we must divide the Numbers by 335 and 1290, instead of counting 365 and 1260, besides the Thousand Years ; and so 135 from Christ, where I begin these Numbers, and 335, bring us to the Year 470, and 1290 will bring us to the Year 1760 ; but then the 1260, beginning with the 1290,

will

will
that
whic
to t
for
will
Agai
full
them
for b
ry, a
it see
Year
the
Days
of th
ble c
of th
the
Dead
guide
of - t
Num
1335

will expire Thirty Years sooner, that is to say about the Year 1730; which 1260, if counted according to the former way of Account, for 1242 *Julian* or *Solar* Years, will expire about the Year 1712. Again, the Thirty Years after the full end of the 1260, to make them 1290, seems to be the Time for bringing in the *latter Day Glory*, after the beginning of it; and it seems to me, that the Thousand Years have a double beginning; the one at the end of the 1260 Days, and the other at the end of the 1290 Days; and also a double ending, the one at looseing the of the *Dévil*, and the other at the Time when the rest of the Dead shall arise; and thus to guide us, seems to be the reason of this division of these Two Numbers in *Daniel*, into 1290 and 1335, rather than into 1260 and 1365,

1365, or rather than into 365, and 1260, and 1000 ; tho' in the whole, it is the same Number of Days or Years exactly : they might possibly be also thus divided, to leave the matter the more obscure, till towards the Time of the end, when more light in these particulars was to be given, and a clearer Knowledge , by comparing of Numbers and Events. But here we may, I think, see, that there was to be 335 Days or Years after the compleating the Desolation of the *Jews*, before the beginning of the 42 Months of treading under foot the Holy City of the *Gentile* Saints; and that there is to be Thirty Years after the expiration of the 42 Months, (before the full Glory of the *latter Days* come in) that reach to the end of the 1290 Days, that there may be Thirty Years after the Thousand Years, as counted

ed from the end of the 1260, for the looseing the Devil, and deceiving the Nations at last. If this way of counting be right, we are led, as it were by the hand, from the Time of compleating the *Jews* Desolation in 135, counting from thence the 335 to the Year 470, the Time of the beginning of the 1290 or 1260 Days: thus there is a Harmony and Agreement in the Numbers amongst themselves, still pointing at the Time of the Cessation of the *Roman* Empire, as the Time of the beginning of the 1260 Days. And according to this way of account, the full Glory of the Church may not be expected, till about the Year of our Lord 1760; nor the Whore of *Babylons* fall, till about the Year 1730, as the 1260 Days are counted the longest way; but about the Year 1712, as they are counted the shortest way: and perhaps

perhaps from that Time to the others, there may be frequently great Revolutions in the World, to make way for greater, *until all Idols shall be abolished, and the kingdoms of this World, become the kingdoms of our Lord and of his Christ.* Those that would count these Numbers otherways, let them shew what other Time can be fixed on, than the Time of the *Jewish* Desolation, for the beginning of *Daniel's* Numbers, seeing Christ speaks so plainly of this Abomination of Desolation; (from whence these Numbers take their beginning,) being set up at that Time of the *Jewish* Desolation, which was begun by *Titus*; but compleated by *Adrian*.
2dly. If this be the Time of their beginning, then let them shew what other way they can be counted, so as to make them reach to the end, or the Time when *Daniel* shall stand

stand
at th
them
can
bers
and
affor
ning
ber.

A
the
Mon
Chap
and
ral
och
I c
this
Tim
bef
be
the
can
Gro

stand in his Lot ; which must be at the end of the Days. 3dly. Let them shew what other ways they can be counted, so as *Daniels* Numbers and *Johns* may Harmonize; and being compared together, may afford Light for to see the Beginning and Ending of each Number.

Again, in the next place, there are the 2300 Days, or Evenings and Mornings, mentioned in the Eighth Chapter of *Daniel* to be considered, and some think these were Natural Days, being the Time of *Antiochus* his oppressing the *Jews*; But I cannot find that they can make this Number of Days agree to that Time of *Antiochus* his Persecution: besides its said, this Vision should be at the Time of the End, viz. the full accomplishment of it, and I cannot see why the latter End of the *Grecian* Monarchy should so Emphatically

phatically be called the Time of the End, but rather that it signifies the Time of the End spoken of in the 12th of *Daniel*, *till which time, or till near which time, the Words were to be closed up and sealed, to the Time of the End and Consummation spoken of in the 9th of Daniel, till which time the desolation of the Jews must continue*; again, it is said by this *little Horn* spoken of in this 8th Chapter, *that the place of Gods sanctuary was cast down*; which I think, must needs be the Temple, which was not destroyed by *Antiochus*, but by the *Romans*: So that this Vision chiefly represents what should be done in the Time of the *Roman* Monarchy, with respect to treading under foot both the Sanctuary and the Host of Heaven: or both the *Jews* and *Gentiles*. Again, this *little horn* is to be destroyed in the same manner, as the Image spoken of in the 2d of

of
yet
the
by a
it is
brok
said
it sha
Day
spok
like
whic
he w
the t
2300
as 2
reaso
ed at
find a
when
spoke
Years
a Nu
cernin

of *Daniel*, (which Destruction is yet to come,) *for as the feet of the Image are to be broken in pieces by a stone cut out without hands*: So it is said, this *little horn* shall be broken without Hand; again its said to *Daniel*, *shut up the vision, for it shall be for many days*, which many Days, appear to be the 2300 Days spoken of before, and a long Time like that in the 12th of *Daniel*, which was also the reason why he was to *shut up the words, and seal the book*, Dan. 12. 4. And these 2300 Days being so long a Time as 2300 Years; seems to be one reason why *Daniel* was so Astonished at the Vision. Again, I do not find any such Example in Scripture, when Time, in the natural Sense is spoken of, and that Time is for Years; as to be expressed by such a Number of Days, besides, concerning this *little horn*, its said, he should

should stand up against the Prince of Princes: which I think is the last part, of it or the Antichristian Power standing up against Christ: and tho' at this *Horns* first rise, it seems to be part of the *Grecian* Monarchy, represented as coming out of one of the four Horns of that Monarchy; we must consider the first rise of the *Romans*. By the decay of the *Grecians*, was but small in its first Appearance, and not unfitly represented as a *little Horn*, coming out of one of the Horns of the *Grecian* Monarchy. I conclude therefore, these Things spoken of in this Vision, were chiefly to be done in the Time of the *Roman* Monarchy; and the Days are to be taken as elsewhere, each Day for a Year: So that these 2300 Days are 2300 Years; and it seems they began at the same Time that *Daniel* had the Vision, and are to be

be c
Que
ctua
after
crific
of h
shall
these
Thin
how
Thin
be ac
other
Days
this V
Year
sion is
Years
be cle
ed:)
there
passed
Vision
as Dr

be counted from thence, for the Question is not how long the Sanctuary shall be trodden under Foot, after the taking away the Daily Sacrifice, or casting down the Place of his Sanctuary; but how long shall the Vision be concerning these Things? which were the chief Things spoken of in this Vision, or how long shall it be before all Things spoken of in the Vision shall be accomplished? so that there is no other Head or Beginning for those Days, but the Time when *Daniel* had this Vision, which was in the Third Year of *Belshezzars* Reign, the Vision is to be unto 2300 Days or Years, and then the Sanctuary shall be cleansed, (or the *Jews* delivered:) Now I think it is evident, there were many above 500 Years passed away from the Time of this Vision, to the Birth of Christ: for as *Dr. Owen* saith (in his first Volume

lume of his Exercitations, on the *Epistle* to the *Hebrews*, where he is writing of the 70 Weeks,) it is agreed on by *Chronologers*, that *Cyrus* began his Reign over *Persia* in the 1st Year of the 55th *Olympiad*, which was about 557 Years before the Birth of Christ: which is, I find placed by *Chronologers*, about the third Year of the 194th *Olympiad*; every *Olympiad* being Four Years, and a certain fixed way of Account amongst the *Grecians*, as is now our Account amongst us from the Birth of Christ; tho' it must be observed, that *Cyrus* Reigned some Time over *Persia*, before his Universal Monarchy; in which Time *Darius* Reigned over *Babylon*. But I find several *Chronologers* agree in this, that *Belshazzar* Reigned before *Darius* took the Kingdom, sixteen or seventeen Years, viz. from his Third Year, when *Daniel* had this Vision about Thir-

teen

teen or Fourteen Years, and *Darius* beginning to Reign over *Babylon*, about the beginning of *Cyrus* his *Persian* Reign, which was, as we noted before, about 557 Years before Christ; according to the best and most fixed Accounts of Time, the Thirteen or Fourteen Years of *Belshazzars* Reign, after the Time of the Vision, will make just about 570 Years; and 1730 from Christ will make up the Number of 2300 Days or Years. Thus it seems, that the 1260 Days are the last part of the 2300 Days, of treading under foot the Holy People, or the Host and the Sanctuary. And from what hath been said, it seems very likely, that the greatest Revolutions that ever were in the World, may happen in the present Age; and that some of them are very near: Therefore, I think it concerns those that love *Zion*, to be often Medi-

Meditating on those Times: and as the Knowledge of Times, may be had from the Numbers of Times, so also from the Signs of the Times which are upon us. And if God will give us Skill in the Times, as he did to the Men of *Issachar*, that we may know what *Israel* and our selves ought to do; and make us like the prudent Persons, who foresee the Evil and hide themselves: we shall have great cause to Praise his Name. And this Knowledge of Times, may (if God will) be an Occasion of stirring us up to Cry unto God to accomplish these Glorious Things, that he hath spoken concerning the City of God; that we may not keep Silence, or give him rest, till he doth arise to Establish *Jerusalem*, and make it a Praise in all the Earth. And should we not be Praying for, and Discourfing of these Things? and that
fo

fo
Day
I
der
seve
hath
som
Dis
It ha
Jud
and
cont
and
be a
upon
not
Scrip
favor
Num
often
relat
on:
signi
Purif

so much the more, as we see the Day approaching.

In the next place, we may consider the *Age of the World*, and the several Dispensations the Church hath passed under, which may give some farther Light into the matter Discoursed on, concerning the Times. It hath been the Opinion of many Judicious Writers, both Ancient and Modern, that the World shall continue Seven Thousand Years; and that the Seventh *Millenium* shall be as a Sabbatism, or Time of rest upon the Earth. And tho' this is not expressly asserted in the Holy Scriptures, yet I think many things favour this Opinion: As first, the *Number Seven*, is a Number used oftentimes concerning things that relate to compleatness and perfection: it was used under the Law, to signifie a compleat Cleansing or Purification: it is used under the Gospel,

Gospel, to hold forth the perfection of Christs Power and Wisdom, represented by Seven *Horns* and Seven *Eyes*; which are the Seven Spirits of God. It is also observable, that the *Number Seven*, is made use of in the Visions of the great Things to be done in the World; as in the Visions of the Seven Seals, and Seven Trumpets, and Seven Vials.

Again, tho' God could, if he had pleased, have Created all things at once; yet he was pleased to Create the World in Six Days, and the Seventh Day was the last, and the Day of rest. And so likewise amongst the *Jews*, every Seventh Year was a Year of rest. And as the Things God Instituted, were Typical of other Things; so it seems to me, that the Times of those Institutions, were Typical of other Times. And first, if we take a Day as Figurative, we may consider,

der,
a pe
be
Tim
Flesh
since
anot
grea
sever
led a
Mose
Mose
unde
Time
Chri
of the
Rulin
Iron,
these
comin
to the
be di
Days,
severa

der, that sometimes a Day signifies a peculiar Dispensation, whether it be longer or shorter: and so the Time before Christs coming in the Flesh, was one Day; and the Time since until his second coming, is another Day. Again, these Two great Days, may be divided into several parts, and each one be called a Day: and so from *Adam* to *Moses*, was one Day; and from *Moses* to *Christ* another. Again, under the Gospel Dispensation, the Time of the Saints suffering with Christ, is one Day; and the Time of their Reigning with Christ, and Ruling all Nations with a Rod of Iron, will be another Day. Again, these Two great Days before the coming of Christ, may, according to the Scripture way of Account, be divided into several mystical Days, as the Church passed under several Changes: and so from *Adam*

to *Noah*, was one Day; from *Noah* to *Abraham*, or the Law of Circumcision, another; from thence to *Moses*, was another; and from *Moses* to *David* and *Solomon*, or the Time of Building the Temple, was another Day; and from *David* to the carrying away into Captivity, was another; and from the carrying away into Captivity, until *Christ*, was another Day. The division of the latter part of the Time, is thus made by the Evangelist *Matthew*; and this way of dividing the former part of the Time, is evidenced from the remarkable Changes that happened: so that the giving the Law in *Moses's* Time, was on the Fourth mystical Day: and as the Sun and Moon were made on the Fourth Day; so the written Word, which the *Psalmist* compares to the Sun, and the Ceremonial Law, which,

in

in respect of its changeableness may be compared to the Moon, were given on the Fourth mystical Day. Again, on the Sixth day *Adam* was Created; and on the Sixth mystical day, according to this way of Account, Christ the Second *Adam*, of whom the First *Adam* was a figure, was made of a Woman: and when he had finished the Work God gave him to do in the World, he brought in a Seventh day in a mystical Sense; which is a day of rest, or keeping of a Sabbath that remains to the People of God. But as a day may be thus taken, and also otherwise, so it seems to me, that a day doth sometimes signify a Thousand Years: it was said to *Adam*, *in the day thou eatest thereof, thou shalt surely die*. Which Threatning, as I understand, was not only accomplished in the Spiritual Death that then

seized upon him, or in that Subjection to Mortality and Slavery, which was the immediate effect of the Fall; but also in this, that he died before he had lived a Thousand Years: and this Number of Years none of the Children of Men ever lived. So that here seems to be some Mystery and Perfection in this Number; so that it may well be put for a day: neither am I alone in this Opinion; Mr. *Joseph Mede* was of the same, and so also many other Writers, both Ancient and Modern; perhaps some of the Ancient *Chiliasm* were Erroneous in other things, for which their Opinion in this, was also Condemned by many Christians; but it doth not therefore follow that there is no Truth in it: the Scripture also seems to favour this Opinion, when it saith, *a thousand Years is with the Lord as one day*;

day; and one day as a thousand Years. I know these Words may be taken thus, that that Time which seems very long to us, is with the Lord as a very short space, or as one day, or as a Watch in the night; but this no ways hinders the other Interpretation, no Scripture being of private Interpretation. Now taking a day for a Thousand Years, then we may look upon the Seven days of the Week, as figurative of Seven Thousand Years, that are to run out before the end of the World; and the Seventh day as a figure of the Seventh *Millenium*, that shall be to the Saints in this World, a Sabbatism or great Day of rest. And here, if we take the 7th *Millenium* for the Substance or the 7th Mystical Day, we are to consider when it will begin, which may be thought hard to determine; and there is abundance of difference amongst

Chronologers. According to the *Septuagint*, the World hath stood above 6000 Years already ; and other Hea-then Authors speak of a great many more, our common Accounts make but about 5700 Years ; and some not quite so many. However, I shall endeavour to make it appear from our Bibles, and from the latter fixed Accounts of Nations, and from some Numbers which I think were Typical, that there passed above 4200 Years to the Birth of Jesus Christ ; and consequently, that the World hath stood above 5900 Years already. As for the Age of the World before the Flood, it is well known to all that have considered the 5th of *Genesis*, compared with *Chap.* 7. 6. it was 1656 Years ; and from thence to *Abrahams* Birth was 352. As appears from *Genesis* the 11th *Chap.* 12, 4. and *Acts.* 7th and 4th which made in all 2008. to *Abraham*^s

Abrahams Birth from the Creation; and it is very well known that from *Abrahams* Birth to *Isaacs*, was 100 Years, and to *Jacobs* Birth 60 Years more; as you may see, *Genesis* 25, 26. and from *Jacobs* Birth to *Israels* going into *Agypt* was 130 more, as is said, *Genesis* 47, 9. which Years added to the 2008 before, make in all 2298 to their going down into *Agypt* from the Creation: and then it is said, the Sojourning of the Children of *Israel* who dwelt in *Agypt*, was 430 Years; but it is generally thought, those 430 Years were counted from *Abrahams* departing from *Haran*, or from *Isaac's* Birth, because the *Apostle* speaking of the Covenant made with *Abraham*, speaks of the Law, being 430 Years after; but some think, tho the Covenant was first made with *Abraham*, yet being it was Confirmed with *Isaac* and *Jacob*, the 430 Years from the con-

firming that Covenant may as well be counted from the fresh confirming of it with *Jacob*, when he and his Family went down into *Egypt*: Which Confirmation, is spoken of in *Genesis*, 46, 2. 3. 4. But then it is thought by many who have searched into these Matters, that the *Israelites* could not be so long as 430 Years in *Egypt*; because in the 6th Chapter of *Exodus*, the Years of the Lives of *Levi*, and *Kohath*, and *Amram*, the Father of *Moses*, are reckon'd up, and the Years of *Moses's* Life being afterwards added till they came out of *Egypt*; all put together, will not make up this Number of Years, allowing for the Time of *Levi's* Life before he went into *Egypt*, and of each of their Lives before they could have Children. But then some think that every immediate Father might not be mentioned in this Place, and if we compare the 1st of

the Latter Day Glory, &c. 147
 of the Evangelist *Matthew*, with the
 Books of *Kings* and *Chronicles*, we
 shall find Two or Three Generations
 omitted by *Matthew*, as of *Joash*
 and *Amasiah*, &c. And without
 doubt for sufficient Reasons, tho'
 we may not always perceive them:
 However, its said, The Sojourning
 of the Children of *Israel*, who
 dwelt in *Egypt*, was 430 Years.
 And if any will have it, that there
 is a Mystery in those Words, and
 that they were not really so long in
Egypt, after *Jacob* and his Family
 went down, I think we have as
 much reason to conclude, there is
 a Mystery in those Words in
1 Kings 6. 1. where we read
 of 480 Years from their coming out
 of *Egypt*, till the Building of *Solo-*
mons Temple. If we compare them
 with *Acts* 13. 18, 19, 20, 21.
 where we read of the Forty Years
 in the Wilderness; and then of di-
 viding

viding the Land by Lot : which time of Division was many Years. And after that God gave them Judges, by the space of 450 Years, until *Samuel* the Prophet : and after that *Saul* Reigned Forty Years : and after him *David* Reigned Forty Years before *Solomon*. Put these all together, counting the Time of *Joshua's* Living, whilst they divided the Land, here were more than 600 Years in this Time, instead of 480. Which Account will be farther confirmed, by comparing it with the Times of the Judges, mentioned in the Book of *Judges* ; so that the 480, mentioned *1 Kings* 6. 1. in my Opinion, was the Time of Rest, they had after they came out of *Egypt* ; and the overplus, the Time of their Affliction and Oppression, under their several Enemies : which Time added to the Time they were in *Egypt* , will
make

make that up 430 Years; So that the Time of their being in *Egyptian* Bondage, was 430 Years, tho' possibly they were not so long in *Egypt* after *Jacob* and his Family went down; and the Time of their Rest was but 480 Years, from their coming out of *Egypt* to the Building of the Temple, tho' many more had passed in that Time, according to the 13th of *Acts*, and other places in Scripture. And so after all, the matter stands thus, that we must count the Time according to the plain Texts of Scripture, in the 12th of *Exodus*, and 1 *Kings* 6. that is 430 from their going into *Egypt*, and then 480 to the Building of the Temple; and thus there will be an Harmony in the *Chronological* Numbers, agreeable to all the forementioned places of Scripture: These Numbers put together, make 910 Years; which added to the 2298 before

before their going into *Egypt*, make in all 3208 Years, from the Creation to the Building of *Solomons* Temple. Again, it will be evident from the Books of *Kings* and *Chronicles*, to any that will take a little pains, to compute the Time of the Reigns of the Kings of *Judah*, from the Building of the Temple to the first going into Captivity, there was 400 Years and odd, at least 405 Years; which added to 3208, makes in all 3613; to which add the 70 Years of Captivity, reaching to the first of *Darius*, which, as has been Discoursed, was about the First of *Cyrus's Persian* Reign, they make in all 3683. Again, as has been said, it is agreed on, that the First of *Cyrus's Persian* Reign, was on the First Year of the 55th *Olympiad*; and the Birth of Christ, was on the Third Year of the 194th *Olympiad*: So that here is 557 Years more to be

be added to the 3683, which make in all 4240 Years, from the Creation to the Birth of Jesus Christ. ⁴²⁴⁰
 I find also that this Account of Time, ³⁹⁶
 by the *Olympiads*, is confirmed by the Account of Time from the *Nabonassarean Era*: these were Two fixed Accounts; the one of the *Chaldeans*, and the other of the *Grecians*; and I think as certain, as our Account from the Birth of Christ. Again, if any say, that, according to *Daniels* Seventy Weeks, there was less Time from *Cyrus* till Christ than 557 Years; because they are but 490 Years, and it is generally concluded they reach to the Death of Christ, I Answer, the beginning of them then might be when the Commandment was given by *Artaxerxes* for Building the Walls of *Jerusalem*, which was many Years after *Cyrus's* Time; or if they began in *Cyrus's* Reign, we may
 consi-

consider, there is a Division of the Number of Weeks into Seven and 62 and One, and the Reason of this Division seems to be, because there were many Years to pass betwixt the End of the Seven Weeks, and the beginning of the 62 Weeks, as being no part of the Weeks. And also, if I mistake not, the coming and Death of the *Messiah*, and the Time from thence, to the Destruction of *Jerusalem*; or a few Years before came betwixt the end of the 62 Weeks, and the beginning of the 70th Week, so that the Covenant that was to be Confirmed for one Week, seems to be that Holy Covenant, spoken of in the 11th of *Daniel*, which that Princes Heart should be against, and yet for a Time he did permit the *Jews* to go on in their own Ways and Worship. After they were under this Government of the *Romans*, from the *Messiah* till three Years

the Latter Day Glozp, &c. 153

Years and half, or Four Years before the Temple was destroyed; which was the Time of the *Romans* bringing Desolation upon the *Jews*. And now after the Temple was destroy'd, many of the *Jews* continued in their own Land, until the last half Week in *Adrians* Time, in which Time their Desolation was compleated by the *Roman* Power. Upon this Account it seems to me, that the last Week was divided in the midst, and that the causing the Sacrifice and Oblation to cease, was by the Destruction of the Temple; for if we apply it to the Death of Christ, as most do, I cannot see how that was in the midst of the Week, he confirmed the Covenant for ever and ever: why then should it be said he Confirm'd it for one Week? And if he died in the midst of the Week, what followed in the other Three Years and half after his Death, to distinguish that
Time

Time from the rest of the Time in the Apostles days, and to make up on single Week by its self.

However it seems evident to me, that there passed the first seven Weeks from the going forth of the Commandment, to the finishing the Temple in the 6th Year of *Darius's* Reign. We read in the second Chapter of the Evangelist *John*, the Temple was 46 Years in Building; and the Foundation of it was laid in the second Year after they came from *Babylon*, and possibly the *Jews* might omit a Year, or odd Parts of Years when they mentioned the 46 Years, so that there was in this Time about seven Weeks or 49 Years, but the 62 Weeks are counted from the Time of Building the Street and the Walls, which was as we find in *Nehemiah* in the 20th of *Artaxerxes* Reign, long after the end of the Seven Weeks, so that an Account by
Daniels

Daniels Weeks is no ways contrary or opposite to the Account of the whole Time from *Cyrus* by the *Olympiads*. In the next place we may farther consider of Time, as it was Typical or Figurative; not only as a Day may signify a dispensation, or a Thousand Years; or as it is sometimes put for a Year, but also as by the same Rule, a Year is sometimes Figurative and Prophetical; and so it appears from what hath been already said concerning the 1260 Days, the 42 Months, and Time Times and half; we have also this to consider, that Christ Jesus came into the World, when the fullness of the Time was come: which as it signifies, that our Lord came at the appointed Time; so it seems to intimate, that that appointed Time was at the End of a full and compleat Number of Times, as counted from the beginning of Time. We may

may also consider, that the Number Twelve is a compleat Number, a Number by which Times are measured or Numbred, and Twelve Prophetical Times is 4320 Years; each of these Years being 360 Days, according to the Ancient way of Account, still running upon the Number Twelve, make in all just about 4260 full *Solar* or *Julian* Years; and then we may consider, that the Passover that was to be taken up on the 10th Day of the first Month, and offered up on the 14th Day of same, was an Eminent Type of our Lord Jesus Christ: So that if Christ was Born on or about the 4240th *Solar* Year of the Worlds Age; the 30th Year of his Age when he was set apart for the Ministry, was the 10th Day of the first Month of the 13th Prophetical Time. Twelve Times all running upon the Number Twelve being Expired

pire
to e
Tim
ing
or i
on
acco
offe
fir
can
the
Tim
thus
of
Ant
Har
some
and
tend
whi
from
see;
ours
fore,

pired, counting as before 360 Days to each Year, and 360 Years to each Time; and the Death of Christ being about the End of his 33^d Year, or in his 34th Year, would fall out on the 14th Day of the same Month, according as the Passover was to be offered up on the 14th Day of the first Month Literally; So that Christ came in the fullness of Time, or at the end of a compleat Number of Times, if this Account be right. And thus I think, we may see something of *Antytypical* Times, as well as of *Antytypical* Things; and from the Harmony of the whole; perceive something of the beginning, middle and end of Times, and yet not pretend to know that Day and Hour which is not to be known; and from the whole Account we may see, that 2760 Years from our Saviours Birth: added to 4240 Years before, will make 7000 Years; but

1760 only being added to the Time of Christ's Birth, will make 6000 Solar Years. I am not positive in these Matters, but I think if any will take the Pains to compare my computation of the Worlds Age with the Scriptures, and the last part of it since the Scripture Account hath been chiefly finished; with the best accounts of Nations since they have been fixed; they will find this Computation much nearer the Truth than the Common Accounts of the Worlds Age: And also a Harmony in the whole Account, as we have already computed the Mystical Numbers in *Daniel* and *Revelations*.

But tho' we may Learn from the Scriptures, that those great Things are like to happen in the present Age; yet we know not which way, in many respects, these things shall be brought in, or in what Nation of *Europe* they shall first appear: And therefore let us remember

men
his
I sa
Wor
at t
Vial
sed
his g
they
with
Peter
Chap
belov
as th
found
and t

member the Words of Christ to his Disciples, *what I say unto you, I say unto all, Watch.* And those Words in the 16th of Revelations, at the pouring forth the Sixth Vial, *behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.* I shall conclude with the Words of the Apostle Peter, in his Second Epistle, Third Chapter, and 14th Verse, *wherefore, beloved, seeing ye look for such things as these, be diligent, that ye may be found of him in peace, without spot and blameless.*

F I N I S.

28 00 62

12

a